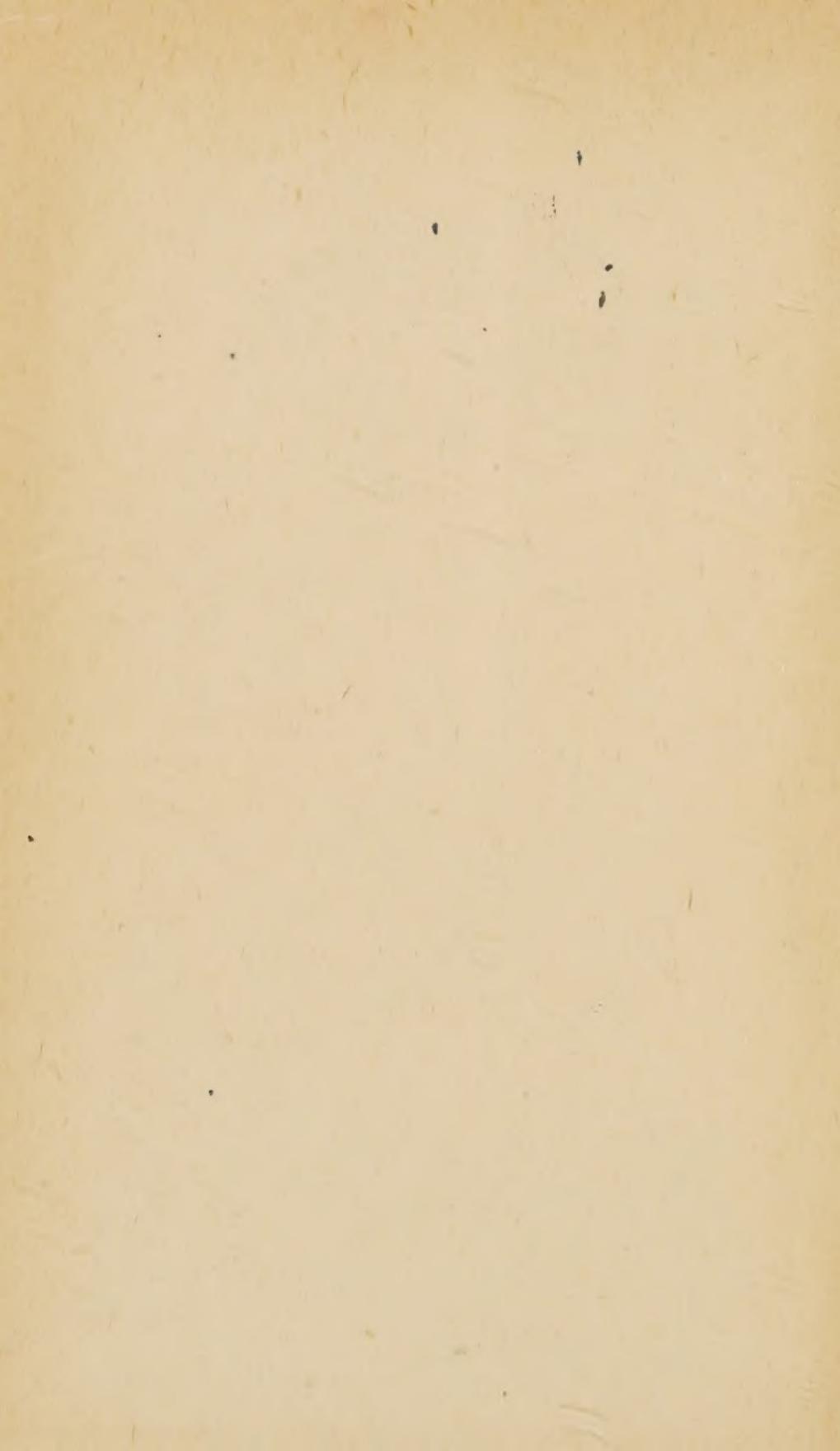


ACADEMY CLASSICS

STORIES
FROM THE
OLD
TESTAMENT

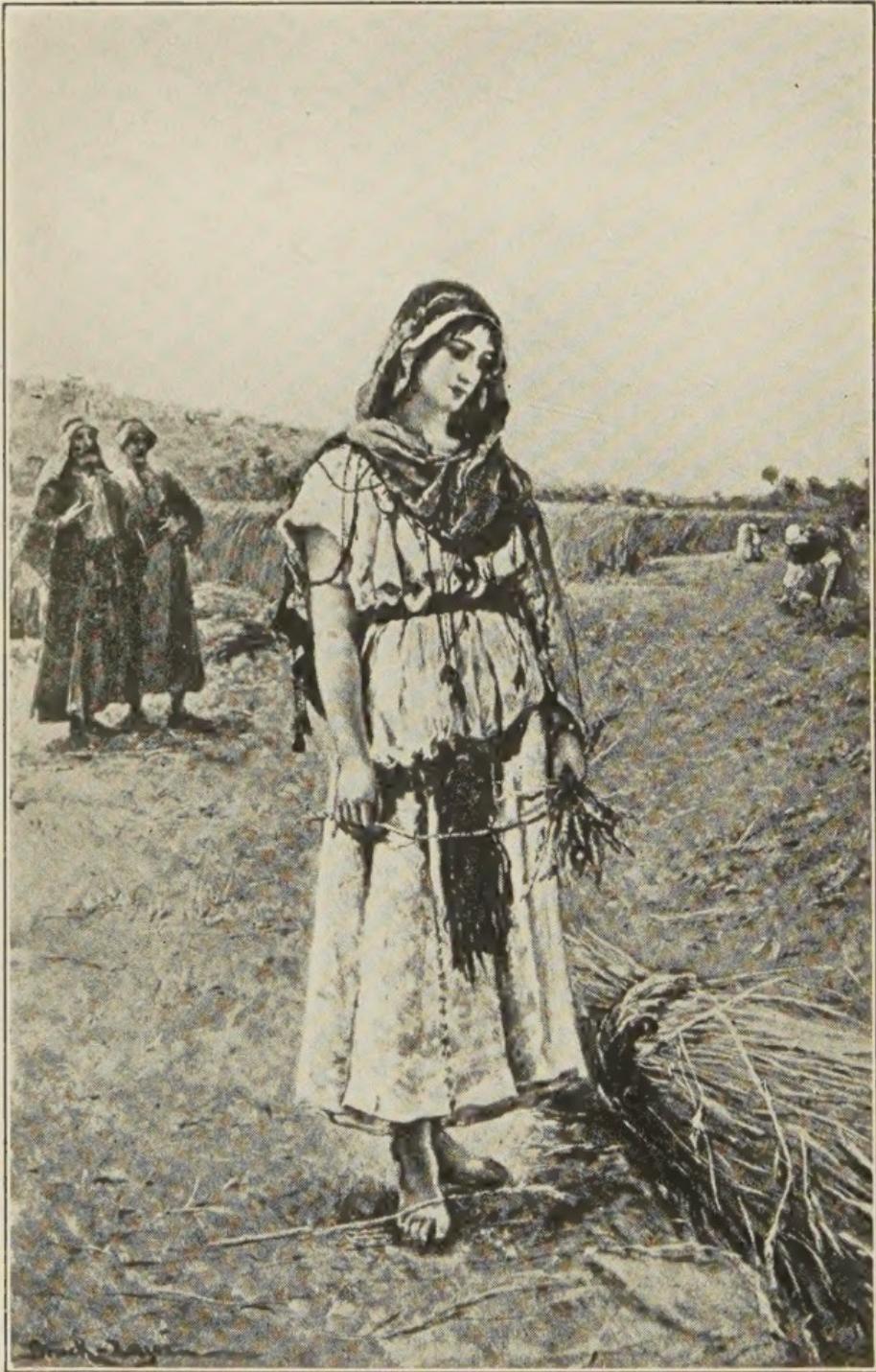
HERMANS

ALLYN AND BACON





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Braun and Company, Paris and New York
RUTH GLEANING IN THE FIELDS OF BOAZ

Academy Classics for Junior High Schools

EDITED BY STELLA S. CENTER

STORIES
FROM THE
OLD TESTAMENT

SELECTED AND EDITED

BY

MABEL C. HERMANS

JOHN MUIR JUNIOR HIGH SCHOOL
LOS ANGELES, CALIFORNIA



ALLYN AND BACON

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PREFACE

IN our rich literary heritage, there is nothing more precious than the Bible. The stirring events and the heroic characters of the Old Testament appeal particularly to junior high school children. To present this literature so that the pupils will appreciate and enjoy it is the purpose of *Stories from the Old Testament*.

For each story there are topics for discussion, which deal largely with the customs and the history of Biblical times. No questions that could in any way bring up matters of creed have been raised, for anything that even approaches theological interpretation should be eliminated entirely from class discussion.

Various suggestions for class activity provide interesting work for every pupil. The lists of books and poems, paintings, and music will provide work for many interesting hours. The Biblical allusions and familiar quotations can easily be converted into games. The maps can serve not only as a help in locating the important places but as an illustration of the picture maps which the pupils will enjoy making.

The section entitled *A Famous Library* presents introductory material which will help the pupil to understand the language and the people of the Old Testament and to appreciate its value as literature and its influence on modern writing.

Preface

For the one who enjoys delving into books of archaeology and history and who should be given an "enriched course" there are simple research questions; for the pupil who is not yet able to undertake that type of work there are less difficult problems.

The illustrations are a special feature. They include not only views of the Holy Land, but pictures by famous artists of the characters and events described in the text.

M. C. H.

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STORIES FROM THE OLD TESTAMENT

I. THE BEGINNING OF THINGS

People have always been interested in the beginning of things, the beginning of the earth, of the different nations that are found on the earth, and of the various languages that the people of the earth speak. In *Genesis*, the first book of the Old Testament, we read the Hebrew story of these beginnings. The original is found in chapters i-xi.

The Beginning of the World

In the beginning God created the heaven and the earth. And the earth was without form, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. 10

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters

Stories from the Old Testament

from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament ; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear"; and it was so. And God called ¹⁰ the dry land Earth ; and the gathering together of the waters called he Seas ; and God saw that it was good.

And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding ¹⁵ fruit after its kind, upon the earth"; and it was so. And the earth brought forth grass, and herb yielding seed, and the tree yielding fruit after its kind ; and God saw that it was good. And the evening and the morning were the third day.

²⁰ And God said, "Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light ²⁵ upon the earth"; and it was so. And God made two great lights : the greater light to rule the day, and the lesser light to rule the night ; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth,

The Beginning of Things

and to rule over the day and over the night, and to divide the light from the darkness ; and God saw that it was good. And the evening and the morning were the fourth day.

And God said, “Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.” And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind ; and God saw that it was good. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.” And the evening and the morning were the fifth day. 15

And God said, “Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind” ; and it was so. And God made the beast of the earth after its kind, and cattle after their kind, and every- 20 thing that creepeth upon the earth after its kind ; and God saw that it was good.

And God said, “Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, 25 and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” And the Lord God formed man of the dust of the ground, and breathed into his nostrils

Stories from the Old Testament

the breath of life ; and man became a living soul. So God created man in his own image, in the image of God created he him. And God saw everything that he had made ; and, behold, it was very good.
5 And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made ; and he
10 rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made.

The Beginning of Happiness

The Lord God planted a garden eastward in
15 Eden ; and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the
20 garden.

The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, “Of every tree of the garden thou mayest freely eat,
25 but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.”

The Beginning of Things

And the Lord God said, "It is not good that the man should be alone; I will make a help meet for him." And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs. And the rib, which the Lord God had taken from man, made he a woman and brought her unto the man.

Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife."

The Beginning of Unhappiness

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, "Hath God said, 'Ye shall not eat of every tree of the garden'?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it; neither shall ye touch it lest ye die.'" The serpent said unto the woman, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one

Stories from the Old Testament

wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

And they heard the voice of the Lord God walking in the garden in the cool of the day ; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, “Where art thou?” And he said, “I heard thy voice in the garden, and I was afraid, and I hid myself.” And he said, “Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?” And the man said, “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” And the Lord God said unto the woman, “What is this that thou hast done?” And the woman said, “The serpent beguiled me, and I did eat.” And the Lord God said unto the serpent, “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; thou shalt crawl upon the ground, and dust shalt thou eat all the days of thy life.” Unto the woman he said, “I will greatly multiply thy sorrow.” And unto Adam he said, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, ‘Thou shalt not eat of it,’ cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life. Thorns also and this-

The Beginning of Things

tles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Unto Adam and to his wife did the Lord God make coats 5 of skins, and clothed them.

And the Lord God said, "Behold, the man is become as one of us, to know good and evil"; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever, the Lord 10 God sent him forth from the garden of Eden.

The Beginning of Crime

Now Eve had two sons, Cain and Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an 15 offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord accepted Abel and his offering, but Cain and his offering he did not accept. And Cain was very wroth and his countenance fell. And 20 the Lord said unto Cain, "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." And Cain talked with Abel his brother; and it came to pass, 25 when they were in the field, that Cain rose up against Abel his brother, and slew him.

Stories from the Old Testament

And the Lord said unto Cain, "Where is Abel thy brother?" And he said, "I know not; am I my brother's keeper?" And he said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." And Cain said unto the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken upon him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain builded a city, and called the name of the city after the name of his son, Enoch. And Enoch walked with God. And Enoch had a son, Methuselah. And all the days of Methuselah were nine hundred sixty and nine years. Methuselah had a son Lamech; then Lamech had a son and he called his name Noah, saying, "This same shall comfort us concerning our work and the toil of

The Beginning of Things

our hands, because of the ground which the Lord hath cursed."

A New Beginning for a Better World

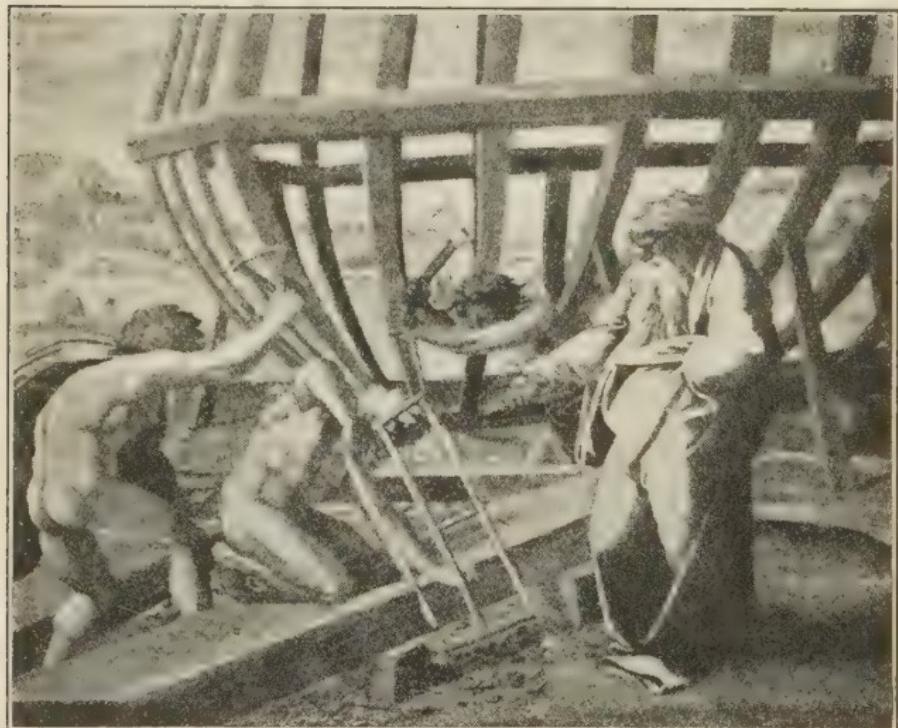
And it came to pass, when men began to multiply on the face of the earth, God saw that the wickedness of man was great in the earth, and that every 5 imagination of the thoughts of his heart was only evil continually. And the Lord repented that he had made man on the earth, and it grieved him at his heart. And the Lord said, "I will destroy man whom I have created from the face of the 10 earth; both man and beast and creeping thing and the fowls of the air, for I repent that I have made them." But Noah found grace in the eyes of the Lord, for Noah was a just man and perfect in his generations, and Noah walked with God. 15

And God said unto Noah, "The end of all flesh is come before me, for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt 20 pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty

LINE 19. **ark**: a vessel, a boat. **gopher wood**: cypress.
23. **cubits**. A cubit is about one and one-half feet.

Stories from the Old Testament

cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with



NOAH BUILDING THE ARK

lower, second, and third stories shalt thou make it.
5 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breadth of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into
10 the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing

LINE 9. establish my covenant: make an agreement.

The Beginning of Things

of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every ⁵ sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.” Thus did Noah; according to all that God commanded him, so ¹⁰ did he.

And the Lord said unto Noah, “Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation. For yet seven days, and I will cause it to rain upon the earth ¹⁵ forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.” And Noah did according unto all that the Lord commanded him.

And Noah went in, and his sons, and his wife, ²⁰ and his sons’ wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the ²⁵ male and the female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were upon the earth.

And the flood was forty days upon the earth;

Stories from the Old Testament

and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noah and every living thing and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the rain from heaven was restrained. And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month upon the mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth month were the tops of the mountains seen.

And it came to pass at the end of forty days that Noah opened the window of the ark which he had

LINE 1. bare: bore.

The Beginning of Things

made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the face of the ground. Also he sent forth a dove from him to see if the waters were abated. But the dove found no rest for the sole of her foot, and ^s she returned unto him into the ark, for the waters



THE END OF THE DELUGE

were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out ¹⁰ of the ark. And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were

Stories from the Old Testament

abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again to him any more.

And it came to pass Noah removed the covering
5 of the ark and looked, and, behold, the face of
the ground was dry. And God spake unto Noah,
saying, "Go forth of the ark, thou, and thy wife,
and thy sons, and thy sons' wives with thee. Bring
forth with thee every living thing that is with thee,
10 that they may breed abundantly in the earth, and
be fruitful, and multiply upon the earth." And
Noah went forth, and his sons, and his wife, and
his sons' wives with him; every beast, every creep-
ing thing, and every fowl went forth out of the ark.
15 And Noah builded an altar unto the Lord; and
took of every clean beast, and of every clean
fowl, and offered burnt offerings on the altar.
And the Lord said in his heart, "I will not again
curse the ground any more for man's sake. While
20 the earth remaineth, seedtime and harvest, and
cold and heat, and summer and winter, and day
and night shall not cease."

And God blessed Noah and his sons. And
God said, "Behold, I establish my covenant with
25 you and with every living creature that is with
you; neither shall all flesh be cut off any more by
the waters of a flood; neither shall there any more
be a flood to destroy the earth."

LINE 6. spake: spoke.

The Beginning of Things

And God said, "This is the token of the covenant which I make between me and you, and every living creature that is with you for perpetual generations. I do set my bow in the cloud, and it shall be a token



NOAH'S SACRIFICE AFTER THE DELUGE

of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. The bow shall be in the cloud that I may remember the everlasting covenant."

Stories from the Old Testament

The Beginning of Languages and Nations

The whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said
5 one to another, “Let us make brick and burn them thoroughly.” And they had brick for stone, and slime had they for mortar. And they said, “Let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name,
10 lest we be scattered abroad upon the face of the whole earth.” And the Lord said, “Behold, the people is one, and they have all one language, and this they begin to do; and now nothing will be restrained from them, which they have imagined to
15 do. Let us go down and there confuse their language, that they may not understand one another’s speech.” So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore is the name of it
20 called Babel; because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them upon the face of all the earth.

THE SPACIOUS FIRMAMENT ON HIGH

(CREATION)

J. ADDISON, 1712

F. J. HAYDN

i. The spa-cious firm - a - ment on high, With
2. Soon as the eve - ning shades pre - vail, The
3. What though in sol - emn si - lence all Move

all the blue e - the - real sky, And span-gled
moon takes up the won - drous tale, And night-ly
round this dark ter - res - trial ball; What tho' no

heav'ns, a shin - ing frame, Their great o - rig - i -
to the list - 'ning earth Re - peats the sto - ry
re - al voice nor sound A - midst their ra - diant

The Spacious Firmament on High

nal pro - claim. Th'un-wea-ried sun from day to
of her birth; Whilst all the stars that round her
orbs be found; In rea - son's ear they all re -

day, Does his . . . Cre - a - tor's power dis -
burn, And all . . . the plan - ets in . . . their
joice, And ut - - ter forth a glo - rious

play, And pub - lish - es to ev - 'ry
turn, Con - firm the tid - ings as they
voice, For - ev - er sing - ing, as they

land The work of an al-might-y hand.
roll, And spread the truth from pole to pole.
shine, "The hand that made us is di - vine."

II. THE STORY OF ABRAHAM

The beginning of the Hebrew nation is the next interesting story in the Old Testament. In it we learn how a family left ancient Babylonia, known as Chaldea, and in another part of the world began to build up a nation. We become acquainted with Abraham, the founder of the Hebrew nation, the first Hebrew patriarch.

In ancient times it was the custom for the father of a family to retain authority over his children and his children's children as long as he lived. When the father died, the dignity and responsibility that had been his generally went to the eldest son. Each great family had its patriarch or head who decided where the entire group would live. He was their representative and leader at all times.

Abraham was the patriarch of his tribe and because of his authority was able to lead his family to a new land where it developed into tribes and later into a nation. The story of Abraham is found in *Genesis*, chapters xii–xxv.

The Pilgrimage to the Promised Land

Now the sons of Noah were Shem, Ham, and Japheth. From Shem there descended many generations, and one of the descendants of Shem was Terah, the father of Abram, Nahor, and Haran. Now Haran had a son named Lot, but Haran died⁵

LINE 4. **Abram.** His name was first Abram, "Exalted Father," but was changed later to Abraham, "Father of a Multitude."

Stories from the Old Testament

before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives; and the name of Abram's wife was Sarai. And Terah took Abram his son, and ^s Lot the son of Haran his son, and Sarai his daughter-in-law; and they went forth from Ur of the Chaldees to go into the land of Canaan, and they came unto Haran, and dwelt there. And Terah died in Haran.

¹⁰ Now the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and ¹⁵ thou shalt be a blessing." So Abram departed, as the Lord had spoken unto him. And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran. And they ²⁰ went forth to go into the land of Canaan, and into the land of Canaan they came. And the Lord appeared unto Abram and said, "Unto thy seed will I give this land." And there builded he an altar unto the Lord, who appeared unto him.

²⁵ And Abram was very rich in cattle, in silver, and in gold. And Lot also, who went with Abram, had flocks and herds and tents. And the land was not able to support them, that they might dwell

LINE 12. shew: show.

THE OLD
TESTAMENT
WORLD

ASIA
MINOR

CASPIAN
SEA

MT ARARAT
Where Noah's Ark rested
after the Flood.

ARMENIA

MEDIA

HARAN
Where God appeared
to Abram and told him to seek
a new home.

ASSYRIA

SYRIA

THE GREAT SEA
OR
THE MEDITERRANEAN
OCEAN

DAMASCUS

ANADOLU
CITY OF AMALEK
GOSHEN
LAND OF RAMESES

JERICHO
Where the Hebrews entered Canaan

PLAIN OF SHINAR OR CHALDEA
BABEL OR BABYLON
Where the Tower was built.
Where the Jews were held captive.

SHUSHAN

PERSIA

UR
Where Abraham was born

DESERT
ARABIA

PERSIAN GULF

SHEBA
Home of the Queen who visited Solomon

MIDIAN
Where Moses fled from Pharaoh

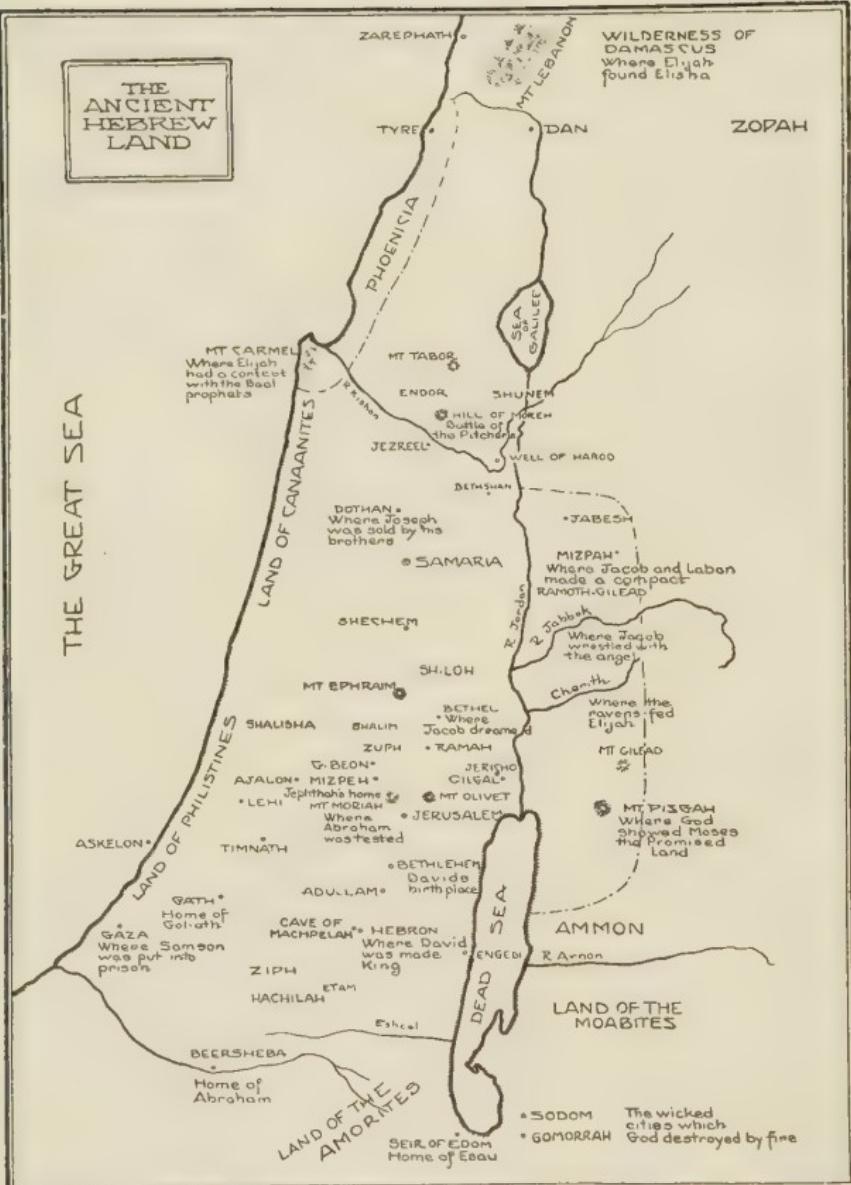
MT HOREB
Where God appeared to Moses in a burning bush

MT SINAI
Where God gave Moses the Ten Commandments

RED SEA

THE GREAT SEA

THE
ANCIENT
HEBREW
LAND



The Story of Abraham

together, for their possessions were great. And there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee and between my ⁵ herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."¹⁰

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where. Then Lot chose all the plain of Jordan; and Lot journeyed east, and they separated themselves the one from the other. Abram dwelt in the land of ¹⁵ Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.

The Promise Made to Abraham

And the Lord said unto Abram, after Lot was ²⁰ separated from him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy ²⁵ seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed

Stories from the Old Testament

also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee."

And the Lord again appeared to Abram and said
unto him, "Fear not, Abram; I am thy shield,
and thy exceeding great reward." And Abram
said, "Lord God, what wilt thou give me, seeing I
go childless?" And the Lord brought him forth
abroad, and said, "Look now toward heaven and
tell the stars, if thou be able to number them";
and he said unto him, "So shall thy seed be."

And he believed in the Lord. And the Lord
said unto Abram, "I am the Almighty God;
behold, my covenant is with thee, and thou shalt
be a father of many nations. Neither shall thy
name any more be called Abram, but thy name
shall be Abraham, for a father of many nations
have I made thee. And I will give unto thee
and to thy seed after thee, the land wherein thou
art a stranger, all the land of Canaan, for an ever-
lasting possession; and I will be their God." And
God said unto Abraham, "As for Sarai thy wife,
thou shalt not call her Sarai, but Sarah shall her
name be. And I will bless her, and she shall be a
mother of nations; kings of people shall be of
her."

Again the Lord appeared unto Abraham as he
sat in the tent door in the heat of the day. And
he lifted up his eyes and looked, and, lo, three men

The Story of Abraham

stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water,⁵ I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on, for therefore are ye come to your servant."¹⁰

And they said, "So do, as thou hast said." And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." And Abraham ran unto the herd, and fetcht a calf,¹⁵ tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk and the calf, which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.²⁰

And they said unto him, "Where is Sarah thy wife?" And he said, "Behold, in the tent." And he said, "Lo, Sarah thy wife shall have a son." Now Abraham and Sarah were old and stricken in age; therefore Sarah laughed when she heard the promise.²⁵ And the Lord said unto Abraham, "Wherfore did Sarah laugh? I will return unto

LINE 6. fetched: brought.

15. fetcht: brought.

17. hasted: hastened.

Stories from the Old Testament

thee later and Sarah shall have a son." Then Sarah denied, saying, "I laughed not"; for she was afraid. And he said, "Nay; but thou didst laugh."

The Destruction of Sodom and Gomorrah

And the men rose up and looked toward Sodom; and Abraham went with them to bring them on the way. And the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord. And Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt thou also destroy and not spare the place for the fifty righteous that are therein?"

LINE 24. Peradventure: by chance, perhaps.

The Story of Abraham

And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." And Abraham answered and said, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.⁵ Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for lack of five?" And he said, "If I find there forty and five, I will not destroy it." And he spake unto him yet again, and said, "Peradventure there shall ¹⁰ be forty found there." And he said, "I will not do it for forty's sake."

And he said unto him, "Oh let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there." And he said, "I will not ¹⁵ do it, if I find thirty there." And he said, "Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there." And he said, "I will not destroy it for twenty's sake." And he said, "Oh let not the ²⁰ Lord be angry; and I will speak but this once. Peradventure ten shall be found there." And he said, "I will not destroy it for ten's sake." And the Lord went his way as soon as he had left communing with Abraham; and Abraham returned ²⁵ unto his place.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing

LINE 5. which: who.

Stories from the Old Testament

them rose up to meet them ; and he bowed himself with his face to the ground. And he said, “Behold, now, my lords, turn in, I pray you, into your servant’s house and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.” And they said, “Nay, but we will abide in the street all night.” And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did ₁₀ bake unleavened bread, and they did eat.

And the men said unto Lot, “Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place ; for we will destroy ₁₅ this place, because the cry of them is waxen great before the face of the Lord ; and the Lord hath sent us to destroy it.” And Lot went out, and spake unto his sons-in-law, and said, “Up, get you out of this place ; for the Lord will destroy this ₂₀ city.” But he seemed as one that mocked unto his sons-in-law.

And when the morning arose, then the angels hastened Lot, saying, “Arise, take thy wife, and thy two daughters ; lest thou be consumed in the ₂₅ iniquity of the city.” And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him ; and they brought

LINE 15. **waxen**: grown, increased.

The Story of Abraham

him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." ⁵



THE DESTRUCTION OF SODOM

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven. And he overthrew those cities, and all the plains, and all the inhabitants of the cities, and that which grew upon the ground. But Lot's ¹⁰ wife looked back, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord. And he looked toward Sodom and Gomorrah, and toward

LINE 12. *gat*: got.

Stories from the Old Testament

all the land of the plain. And beheld, and lo, the smoke of the country went up as the smoke of a furnace. And Lot went up and dwelt in the mountains and his two daughters with him ; and she dwelt in a cave, he and his two daughters.

Abraham's Trial

And in time Sarah had a son as the Lord had spoken. And Abraham called the name of his son that was born unto him Isaac. And the child grew ; and Abraham made a great feast.

10 And it came to pass that God did tempt Abraham, and said unto him, "Abraham"; and he said, "Behold, here I am." And he said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer
15 him there for a burnt offering upon one of the mountains which I will tell thee of." And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and cut the wood for the burnt offering, and rose up, and went unto the place of which
20 God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad will go yonder
25 and worship, and come again to you." And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his

The Story of Abraham

hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, "My father"; and he said, "Here am I, my son." And he said, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt offering." So they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham"; and he said, "Here am I." And he said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 25

And the angel of the Lord called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld

Stories from the Old Testament

thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

So Abraham returned unto his young men, and they rose up and went together to Beersheba;
and Abraham dwelt at Beersheba.

Death and Burial of Sarah

Now Sarah died in Hebron in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
"I am a stranger and a sojourner with you; give me a possession of a burying place with you that I may bury my dead." And the children of Heth answered Abraham, saying unto him, "Hear us, my lord; thou art a mighty prince among us; in
the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead." And Abraham stood up and bowed himself to the people of the land, and said, "If it be your mind that I should bury my dead, hear me and intreat for me to Ephron that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as

The Story of Abraham

much money as it is worth he shall give it me for a possession of a buryingplace amongst you." And Ephron answered, "Nay, my lord, the field give I thee, and the cave that is therein, I give it thee." And Abraham bowed down before the people of 5 the land. And he spake unto Ephron, saying, "But if thou wilt give it, I pray thee, hear me; I will give thee money for the field; take it of me, and I will bury my dead." Ephron answered Abraham, saying unto him, "My lord, hearken 10 unto me; the land is worth four hundred shekels of silver; what is that betwixt me and thee? Bury therefore thy dead." And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named, four hundred shekels 15 of silver.

And the field of Ephron, which was in Machpelah, and the cave which was therein were made sure unto Abraham for a possession. And after this Abraham buried Sarah his wife in the cave of the field of 20 Machpelah. And the field, and the cave that is therein were made sure unto Abraham for a possession of a burying place by the sons of Heth.

LINE 11. shekels. At the time of the events told in the Old Testament, money was uncoined. Various precious metals were used as means of exchange, either in rings or in the lump, and the value was determined by the weight. The silver shekel was a certain weight, and was the unit of value. The gold shekel was worth about \$5.00, the silver shekel 60 cents, and the copper shekel about $1\frac{1}{2}$ cents.

Stories from the Old Testament

Abraham's Choice of a Wife for Isaac

Abraham was old and well stricken in age; and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, "Swear by the Lord, ⁵ the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." ¹⁰ And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him, "Beware thou that thou bring not ¹⁵ my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, saying, 'Unto thy seed will I give this land'; he shall send his angel before thee, and thou shalt take ²⁰ a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this oath; only bring not my son thither again." And the servant sware concerning the matter.

²⁵ And the servant took ten camels of his master, and departed; for all the goods of his master were in his hand. And he arose, and went to Mesopo-

LINE 23. *sware*: swore.

The Story of Abraham

tamia, unto the city of Nahor. And he made his camels to kneel down without the city, by a well of water at the time of the evening, even the time that women go out to draw water. And he said, “O Lord God of my master Abraham, I pray thee, 5 send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water; and let it come to pass that the damsel to whom I shall say, 10 ‘Let down thy pitcher, I pray thee, that I may drink’; and she shall say, ‘Drink, and I will give thy camels drink also’; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kind- 15 ness unto my master.”

And it came to pass before he had done speaking that Rebekah came out, who was the daughter of Bethuel, the son of Nahor, Abraham’s brother, with her pitcher upon her shoulder. And the 20 damsel was very fair to look upon; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her and said, “Let me, I pray thee, drink a little water of thy pitcher.” And she said, “Drink, my lord”; and 25 she hasted and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, “I will draw water for

LINE 2. without: outside.

Stories from the Old Testament

thy camels also, until they have done drinking." And she hasted and emptied her pitcher into the trough and ran again unto the well to draw water,



REBEKAH AT THE WELL

and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of

LINE 5. to wit: to know.

The Story of Abraham

half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, "Whose daughter art thou? Tell me, I pray thee, is there room in thy father's house for us to lodge in?" And she said unto him, "I am the daughter of Bethuel, the son of Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in." And the man bowed down his head, and worshiped the Lord. And he said, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. I being in the way, the Lord led me to the house of my master's brethren."

And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well. And it came to pass when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me," that he came unto the man; and he stood by the camels at the well. And he said, "Come in, thou blessed of the Lord; wherefore standest thou without? For I have prepared the house and room for the camels." And the man came into the house. And he ungirded his camels and gave straw and provender for the camels, and water to wash his feet and the

Stories from the Old Testament

men's feet that were with him. And there was set meat before him to eat. But he said, "I will not eat until I have told mine errand." And he said, "Speak on."

5 And he said, "I am Abraham's servant. And the Lord hath blessed my master greatly and he is become great; and he hath given him flocks and herds and silver and gold and menservants and maidservants and camels and asses. And Sarah
10 my master's wife had a son and unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites in whose land I dwell; but thou shalt go unto my father's
15 house and to my kindred, and take a wife unto my son.'" Then he told them how the Lord had prospered his way and led him to take his master's brother's daughter unto his son. And he said,
20 "Now if ye will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the right hand or to the left."

Then Laban and Bethuel answered and said, "The thing proceeded from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah
25 is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken." And it came to pass that, when Abraham's servant heard their words, he worshiped the Lord, bowing himself to the earth. And the servant brought

The Story of Abraham

forth jewels of silver and jewels of gold and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night. And they rose up in the morning, and he said, "Send me away unto my master." And her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go." And he said unto them, "Hinder me not, seeing ¹⁰ the Lord hath prospered my way; send me away that I may go to my master." And they said, "We will call the damsel and enquire of her." And they called Rebekah and said unto her, "Wilt thou go with this man?" And she said, "I will go."¹⁵ And they blessed Rebekah and thus sent away their sister and her nurse and Abraham's servant; and Rebekah arose and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah and went his way.²⁰

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto ²⁵ the servant, "What man is this that walketh in the field to meet us?" And the servant had said, "It is my master." Therefore she took a veil and covered herself. And the servant told Isaac all

Stories from the Old Testament

things that he had done. And Isaac brought her into his mother Sarah's tent and she became his wife and he loved her, and Isaac was comforted after his mother's death.

The Death and Burial of Abraham

5 And it came to pass that Abraham gave up the ghost and died in a good old age, an old man and full of years and was gathered to his people. And he was buried in the cave of Machpelah in the field of Ephron, the field which Abraham purchased 10 of the sons of Heth. There was Abraham buried and Sarah his wife.

III. THE STORY OF JACOB AND ESAU

The story of Jacob and Esau, sons of Isaac, is important because in it we learn how the Hebrew race received the name Israel, by which it is commonly known. This nation was not named after its founder, Abraham, nor after his son, Isaac, but it was called Israel according to a command given by Jehovah. Jacob was the more important of the two sons of Isaac, for it was he who succeeded his father as patriarch of the Hebrew people. Jacob's twelve sons and their descendants created the many tribes of Israel which later united to form the great Hebrew nation. You will find the story of Jacob and his brother, Esau, in *Genesis*, chapters xxv–xxxvi.

Jacob and Esau

Now Isaac and Rebekah had two sons, and their names were Esau and Jacob. The boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau because he did eat his veni-₅ son, but Rebekah loved Jacob. And Jacob cooked pottage. And Esau came from the field, and he was faint; and Esau said to Jacob, “Feed me, I pray thee, with that same red pottage, for I am faint”; and Jacob said, “Sell me this day thy₁₀

LINE 7. *pottage*: a thick broth made by boiling lentils with meat.

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birthright." And Esau said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" And Jacob said, "Swear to me this day." And he sware unto him and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

Now the Lord appeared unto Isaac, and said,
10 "I will be with thee and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will
15 give unto thy seed all these countries, because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." And the man waxed great and grew until he became very great. For he had possession of flocks
20 and possession of herds and great store of servants.

And it came to pass, that when Isaac was old and his eyes were dim so that he could not see, he called Esau, his eldest son, and said unto him, "My son." And he said unto him, "Here am I."
25 And he said, "Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison. And make me a savory meat, such as I love, and

The Story of Jacob and Esau

bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake ⁵ unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, 'Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death.' Now therefore, my son, obey my voice ¹⁰ according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, that he may eat, ¹⁵ and that he may bless thee before his death."

And Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall ²⁰ bring a curse upon me, not a blessing." And his mother said unto him, "Upon me be thy curse, my son; only obey my voice and go fetch me them." And he went, and brought them to his mother; and his mother made savory meat, such ²⁵ as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids

Stories from the Old Testament

of the goats upon his hands, and upon the smooth of his neck ; and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

5 And he came unto his father, and said, "My father." And he said, "Here am I; who art thou, my son?" And Jacob said unto his father, "I am Esau thy firstborn; I have done according as thou badest me. Arise, I pray thee; sit and eat 10 of my venison, that thy soul may bless me." And Isaac said unto his son, "How is it that thou hast found it so quickly, my son?" and he said, "Because the Lord thy God brought it to me." And Isaac said unto Jacob, "Come near, I pray thee, 15 that I may feel thee, my son, whether thou be my very son Esau or not."

And Jacob went near unto Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." 20 And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. And he said, "Art thou my very son Esau?" And he said, "I am." And he said, "Bring it near to me, and I will eat of my son's venison, that 25 my soul may bless thee." And he brought it near to him, and he did eat; and he brought him wine, and he drank. And his father Isaac said unto him, "Come near now, and kiss me, my son." And he came near, and kissed him; and he smelled the

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smell of his raiment, and blessed him, and said, "See, the smell of my son is as the smell of a field which the Lord hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee. Be Lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee."

And it came to pass, as soon as Isaac had made ¹⁰ an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory meat, and brought it unto his father, and said unto his father, "Let my father ¹⁵ arise, and eat of his son's venison that thy soul may bless me." And Isaac his father said unto him, "Who art thou?" And he said, "I am thy son Esau." And Isaac trembled very exceedingly, and said, "Who? Where is he that hath taken ²⁰ venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed."

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and ²⁵ said unto his father, "Bless me, even me also, O my father." And he said, "Thy brother came with subtlety, and hath taken away thy blessing." And

LINE 28. subtlety: cunning.

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he said, “Is not he rightly named Jacob? For he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.” And he said, “Hast thou not reserved a blessing for me?” And Isaac answered and said unto Esau, “Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee, my son?” And Esau said unto his father, “Hast thou but one blessing, my father? Bless me, even me also, O my father.” And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, “Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.”

And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, “The days of mourning for my father are at hand; then will I slay my brother Jacob.” And these words of Esau her son were told to Rebekah; and she sent and called Jacob and said unto him, “Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban, my brother, to Haran;

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and tarry with him a few days until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him. Then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?"

Jacob's Journey to Haran

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night because the sun was set; and he took of the stones of that place,¹⁰ and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood¹⁵ above it, and said, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the²⁰ east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will²⁵ not leave thee until I have done that which I have spoken to thee of."

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And Jacob awaked out of his sleep, and he said, “Surely the Lord is in this place; and I knew it not.” And he was afraid, and said, “How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.” And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel. And Jacob vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God’s house; and of all that thou shalt give me I will surely give the tenth unto thee.”

Jacob’s Marriage

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well’s mouth. And thither were all the flocks gathered; and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place. And Jacob said unto them, “My brethren,

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whence be ye?" And they said, "Of Haran are we." And he said unto them, "Know ye Laban, the son of Nahor?" And they said, "We know him." And he said unto them, "Is he well?"



THE MEETING OF JACOB AND RACHEL

And they said, "He is well; and, behold, Rachel his daughter cometh with the sheep." And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them." And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep." And while

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he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of
5 Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was
10 Rebekah's son; and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all
15 these things. And Laban said to him, "Surely thou art my bone and my flesh." And he abode with him the space of a month. And Laban said unto Jacob, "Because thou art my brother, shouldst thou therefore serve me for nought? Tell me,
20 what shall thy wages be?" And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel; and said, "I will serve
25 thee seven years for Rachel, thy younger daughter." And Laban said, "It is better that I give her to thee, than that I should give her to another man; abide with me." And Jacob served seven years

LINE 22. tender: weak.

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for Rachel; and they seemed unto him but a few days, for the love he had to her.

And Jacob said unto Laban, "Give me my wife, for my days are fulfilled." And Laban gathered together all the men of the place, and made a feast. ⁵ And it came to pass in the evening that he took Leah his daughter, and brought her to him. And Jacob said to Laban, "What is this that thou hast done unto me? Did not I serve thee for Rachel? Wherefore then hast thou beguiled me?" And ¹⁰ Laban said, "It must not be so done in our country, to give the younger before the firstborn. We will give thee this also for the service which thou shalt serve with me yet seven other years." And Jacob did so; and he gave him Rachel his daughter ¹⁵ to wife also. And he loved Rachel more than Leah, and served him yet seven other years.

And God gave unto Leah and the handmaidens, who were his wives, ten sons. And their names were: Reuben, Simeon, Levi, Judah, Dan, Naph- ²⁰ tali, Gad, Asher, Issachar, Zebulum. Unto Rachel he gave one son; and she called his name Joseph.

Jacob's Journey to His Native Land

And Jacob increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. And he heard the words of ²⁵ Laban's sons, saying, "Jacob hath taken away all that was our father's; and of that which was our

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father's hath he gotten all this glory." And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the Lord said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." And Rachel and Leah answered and said unto him, "Whatsoever God hath said unto thee, do."

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep. And Jacob stole away unawares. So he fled with all that he had; and he rose up, and passed over the river.

And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him. And God came to Laban the Syrian in a dream by night, and said unto him, "Take heed that thou speak not to Jacob either

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good or bad." Then Laban overtook Jacob. And Laban said to Jacob, "What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly,⁵ and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing. It is in¹⁰ the power of my hand to do you hurt; but the God of your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.' Now therefore come thou, let us make a covenant, I and thou; and let it be for a¹⁵ witness between me and thee." And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, "Gather stones"; and they took stones, and made a heap; and they did eat there upon the heap. And Laban said, "This heap is a²⁰ witness between me and thee this day." Therefore was the name of it called Mizpah; for he said, "The Lord watch between me and thee, when we are absent one from another."

And Jacob went on his way. And Jacob sent²⁵ messengers before him to Esau his brother. And he commanded them, saying, "Thus shall ye speak

LINE 8. *tabret*: a musical instrument similar to a tambourine.

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unto my lord Esau: ‘Thy servant Jacob saith thus: “I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight.”’” And the messengers returned to Jacob, saying, “We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.” Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks, and herds, and the camels, into two bands; and said, “If Esau come to the one company, and smite it, then the other company which is left shall escape.” And Jacob said, “O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, ‘Return unto thy country, and to thy kindred, and I will deal well with thee,’ deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, ‘I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.’”

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; droves of goats and camels and cattle and asses. And he delivered them into the hand of his servants, every drove by themselves;

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and said unto his servants, “Pass over before me, and put a space betwixt drove and drove.” And he commanded the foremost, saying, “When Esau my brother meeteth thee, and asketh thee, saying, ‘Whose art thou? And whither goest thou? And whose are these before thee?’ then thou shalt say, ‘They be thy servant Jacob’s; it is a present sent unto my lord Esau; and, behold, also he is behind us.’” And so commanded he the second, and the third, and all that followed the droves, ¹⁰ saying, “On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, ‘Behold, thy servant Jacob is behind us.’” For he said, “I will appease him with the present that goeth before me, and afterward I will see his face; per- ¹⁵ adventure he will accept of me.” So went the present over before him; and himself lodged that night in the company.

And he rose up that night, and took his two wives, and his two wemenservants, and his eleven ²⁰ sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed ²⁵ not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. And he said, “Let me go, for the day breaketh.” And he said, “I

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will not let thee go, except thou bless me." And he said unto him, "What is thy name?" And he said, "Jacob." And he said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." And Jacob asked him, and said, "Tell me, I pray thee, thy name." And he said, "Wherefore is it that thou dost ask after my name?" And he blessed him there.

10 And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost,
15 and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell
20 on his neck, and kissed him; and they wept.

And he lifted up his eyes, and saw the women and the children; and said, "Who are those with thee?" And he said, "The children which God hath graciously given thy servant." Then the
25 handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. And he said, "What meanest

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thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord." And Esau said, "I have enough, my brother; keep that thou hast unto thyself." And Jacob said, "Nay, I pray thee, if now I have found ⁵ grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously ¹⁰ with me, and because I have enough." And he urged him, and he took it. And he said, "Let us take our journey, and let us go, and I will go before thee." So Esau returned that day on his way unto Seir.

15

And God said unto Jacob, "Arise, go up to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." Then Jacob said unto his household, "Let us arise, and go up ²⁰ to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." And they journeyed. And God appeared unto Jacob again and said unto him, "I am God Almighty. Be ²⁵ fruitful and multiply; a nation and a company of nations shall be of thee. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

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Then they journeyed from Bethel. And when there was but a little way to come to Bethlehem a son was born to Rachel, and his father called him



Vester and Company

RACHEL'S TOMB

Benjamin. And Rachel died and was buried in the way to Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day.

Death of Isaac

Then Jacob and his sons came unto Isaac. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people.

IV. THE STORY OF JOSEPH

Three patriarchs, Abraham, Isaac, and Jacob, guided the affairs of the Hebrew tribe from the time it was one small family until it became a large tribe; so large, in fact, that at the death of Jacob (Israel) each of his twelve sons became the patriarch and leader of his own family. This was the beginning of the twelve tribes of Israel. With the death of Joseph, the son of Rachel and Jacob, we come to the end of the period of the Patriarchs. The story of Joseph is found in *Genesis*, chapters xxxvii-1.

Joseph, the Lad, Sold by His Brothers

Now the sons of Jacob were twelve and of these the sons of Rachel were two, Joseph and Benjamin. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors. And when his brethren^s saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And ¹⁰ he said unto them, "Hear, I pray you, this dream which I have dreamed; for, behold, we were bind-

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ing sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." And his brethren said to him, "Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, "Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them." And he said to him, "Here am I." And he said to him, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in

LINE 3. **obeisance**: a bow or curtsy; homage.



JOSEPH LOWERED INTO THE PIT

The Story of Joseph

the field ; and the man asked him, saying, "What seekest thou?" And he said, "I seek my brethren ; tell me, I pray thee, where they feed their flocks." And the man said, "They are departed hence ; for I heard them say, 'Let us go to Dothan.'" ⁵ And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him' ; and we shall see what will become of his dreams." And Reuben heard it, and he delivered ¹⁵ him out of their hands ; and said, "Let us not kill him." And Reuben said unto them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his ²⁰ father again." And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him ; and they took him, and cast him into a pit ; and the pit was empty, there was no ²⁵ water in it.

And they sat down to eat bread ; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels

Stories from the Old Testament

bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him ⁵ to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to ¹⁰ the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and ¹⁵ said, "The child is not; and I, whither shall I go?" And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, "This have we ²⁰ found; know now whether it be thy son's coat or no." And he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." And Jacob rent his clothes, and put sackcloth upon his loins, and ²⁵ mourned for his son many days. And all his sons

LINE 1. **balm**: medicine made from the gum of different trees and used to heal wounds. **myrrh**: a gum produced by a small tree that grew in Arabia. It was used as a medicine to cure various diseases and heal wounds.

The Story of Joseph

and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, "For I will go down into the grave unto my son mourning." Thus his father wept for him.

Joseph in Prison in Egypt

And Joseph was brought down to Egypt ; and 5 Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man ; and he was in the house 10 of his master, the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him ; and he made him overseer over his house, and all 15 that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake ; and the blessing of the Lord was upon all that he 20 had in the house, and in the field. And he left all that he had in Joseph's hand ; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

And it came to pass after these things that his 25 master's wife cast her eyes upon Joseph. And it came to pass, as she spake to Joseph day by day,

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that he hearkened not unto her. And she spake unto her husband, "The Hebrew servant, which thou hast brought unto us, mocked me." And it came to pass when his master heard the words of his wife that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning,

The Story of Joseph

and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore look ye so sadly to-day?" And they said unto him, "We have dreamed a dream, and there is no interpreter of it." And Joseph said unto them, "Do not interpretations belong to God? Tell me them, I pray you."

And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." And Joseph said unto him, "This is the interpretation of it: the three branches are three days; yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

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When the chief baker saw that the interpretation was good, he said unto Joseph, “I also was in my dream and, behold, I had three white baskets on my head; and in the uppermost basket there was ⁵ of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.” And Joseph answered and said, “This is the interpretation thereof: The three baskets are three days; yet within three days shall Pharaoh ¹⁰ lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.”

And it came to pass the third day, which was Pharaoh’s birthday, that he made a feast unto all ¹⁵ his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh’s hand; but he hanged the chief baker, as ²⁰ Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

Joseph, the Interpreter of Pharaoh’s Dreams

And it came to pass at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river. And, behold, there came up out of the ²⁵ river seven well favored kine and fatfleshed; and they fed in a meadow. And, behold, seven other

LINE 21. *forgat*: forgot.

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kine came up after them out of the river, ill favored and leanfleshed ; and stood by the other kine upon the brink of the river. And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke. And he slept 5 and dreamed the second time ; and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full 10 ears. And Pharaoh awoke, and, behold, it was a dream. And his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof ; and Pharaoh told them his dream ; but there was none that could interpret 15 them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, “I do remember my faults this day ; Pharaoh was wroth with his servants, and put me in ward in the captain of the guard’s house, both me and the chief 20 baker ; and we dreamed a dream in one night, I and he ; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard ; and we told him, and he interpreted 25 to us our dreams ; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was ; me he restored unto mine office, and him he hanged.”

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Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph,
5 "I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it." And Joseph answered Pharaoh, saying, "It is not in me; God shall give Pharaoh an answer of peace."
10 And Pharaoh told unto Joseph his dream of the fatfleshed and leanfleshed kine and also his dream of the full ears and the thin ears of corn.

And Joseph said unto Pharaoh, "The dream of Pharaoh is one; God hath shewed Pharaoh what
15 he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the
20 east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh. What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt; and there shall
25 arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following, for it shall be very grievous.

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And for that the dream was doubled unto Pharaoh twice ; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land perish not through the famine.”

Joseph the Ruler of Egypt

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, “Can we find such a one as this is, a man in whom the Spirit of God is?” And Pharaoh said unto Joseph, “Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art ; thou shalt be over my house, and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou.” And Pharaoh said unto Joseph, “See, I have set thee over all the land of Egypt.” And Pharaoh took off his ring from his hand, and put it

LINE 12. **against**: in preparation for.

Stories from the Old Testament

upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ; and he made him to ride in the second chariot which he had ; and they cried before him, "Bow the knee"; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." And Joseph was thirty years old when he stood before
10 Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls. And he gathered up
15 all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities ; the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he
20 left numbering ; for it was without number. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said ; and the dearth was in all lands ; but in all
25 the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread ; and Pharaoh said unto all the Egyptians, "Go unto Joseph ; what he saith to you, do." And the famine was over all the face

The Story of Joseph

of the earth ; and Joseph opened all the storehouses, and sold unto the Egyptians ; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn ; because that the famine was so sore in all lands. 5

Now when Jacob saw that there was corn in Egypt, he said unto his sons, "Behold, I have heard that there is corn in Egypt ; get you down thither, and buy for us from thence ; that we may live, and not die." And Joseph's ten brethren 10 went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren ; for he said, "Lest peradventure mischief befall him." And the sons of Israel came to buy corn among those that came, for the famine was in the 15 land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land ; and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. 20 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them, "Whence come ye ?" And they said, "From the land of Canaan to buy food." And Joseph knew 25 his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies ; to see the nakedness of the land ye are come." And they

Stories from the Old Testament

said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies." And he said unto them, "Nay, but to see the nakedness of the land ye are come." And they said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." And Joseph said unto them, "That is it
10 that I spake unto you, saying, 'Ye are spies'; hereby ye shall be proved; by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in
15 prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies." And he put them all together into ward three days.

And Joseph said unto them the third day, "This
20 do, and live, for I fear God; if ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses; but bring your youngest brother unto me; so shall your words be verified, and ye shall not die."
25 And they did so. And they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this

LINE 11. proved: tested or judged.

The Story of Joseph

distress come upon us." And Reuben answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child'; and ye would not hear? Therefore, behold, also his blood is required." And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give to his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, "My money is restored; and, lo, it is even in my sack"; and their heart failed them, and they were afraid, saying one to another, "What is this that God hath done unto us?" And they came unto Jacob, their father, unto the land of Canaan, and told him all that befell unto them.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid. And

LINE 14. **laded**: loaded.

Stories from the Old Testament

Jacob their father said unto them, "Me have ye bereaved of my children ; Joseph is not, and Simeon is not, and ye will take Benjamin away ; all these things are against me." And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee ; deliver him into my hand, and I will bring him to thee again." And he said, "My son shall not go down with you ; for his brother is dead, and he is left alone ; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

Joseph's Care of His Family

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food ; but if thou wilt not send him, we will not go down ; for the man said unto us, 'Ye shall not see my face, except your brother be with you.'" And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said, "The man asked us straitly of our state, and of our kindred, saying, 'Is your father yet alive? Have ye another

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brother?' And we told him according to the tenor of these words; could we certainly know that he would say, 'Bring your brother down'?" And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may ⁵ live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me bear the blame for ever; for except we had lingered, ¹⁰ surely now we had returned this second time."

And their father Israel said unto them, "If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, ¹⁵ and myrrh, nuts, and almonds; and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again ²⁰ unto the man; and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

And the men took that present, and they took ²⁵ double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring

Stories from the Old Testament

these men home, and slay, and make ready; for these men shall dine with me at noon." And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses." And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, "O sir, we came indeed down at the first time to buy food; and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks." And he said, "Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks; I had your money." And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon, for they heard that they should eat bread there.

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And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, “Is your father well, the old man of whom ye spake? Is ⁵ he yet alive?” And they answered, “Thy servant, our father, is in good health; he is yet alive.” And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother’s son, and said, ¹⁰ “Is this your younger brother of whom ye spake unto me?” And he said, “God be gracious unto thee, my son.” And Joseph sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and re- ¹⁵ frained himself, and said, “Set on bread.” And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews, for that is ²⁰ an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marveled one at another. And he took and sent messes unto them from ²⁵ before him; but Benjamin’s mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house,

Stories from the Old Testament

saying, “Fill the men’s sacks with food, as much as they can carry, and put every man’s money in his sack’s mouth. And put my cup, the silver cup, in the sack’s mouth of the youngest, and his ⁵ corn money.” And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward,
10 “Up, follow after the men; and when thou dost overtake them, say unto them, ‘Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.’” And he overtook
15 them, and he spake unto them these same words. And they said unto him, “Wherefore saith my lord these words? God forbid that thy servants should do according to this thing; behold, the money, which we found in our sack’s mouths, we brought
20 again unto thee out of the land of Canaan; how then should we steal out of thy lord’s house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord’s bondmen.” And he said, “Now also let it
25 be according unto your words; he with whom it is found shall be my servant; and ye shall be blameless.” Then they speedily took down every man his sack to the ground, and opened every man his

LINE 13. *divineth*: foretells events.

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sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

5

And Judah and his brethren came to Joseph's house, for he was yet there; and they fell before him on the ground. And Joseph said unto them, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" 10 And Judah said, "What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also with whom the cup is found." 15 And he said, "God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Then Judah came near unto him, and said, "Oh 20 my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he 25 alone is left of his mother; and his father loveth him. Now therefore when I come to thy servant my father, and the lad be not with us, seeing that

LINE 9. Wot: know.

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his life is bound up in the lad's life, it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.' Now therefore, I pray thee, let thy servant abide, instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said. "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land;

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and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God ;⁵ and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, ‘Thus saith thy son Joseph : “ God hath made me lord of all Egypt ; come down unto¹⁰ me, tarry not ; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children and thy children’s children, and thy flocks, and thy herds, and all that thou hast ; and there will I nourish thee ; for yet there are¹⁵ five years of famine ; let thou, and thy household, and all that thou hast, come to poverty.”’ And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory²⁰ in Egypt, and of all that ye have seen ; and ye shall haste and bring down my father hither.” And he fell upon his brother Benjamin’s neck and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them ;²⁵ and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh’s house, saying, “Joseph’s brethren are come” ; and it pleased Pharaoh well, and his servants. And

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Pharaoh said unto Joseph, “Say unto thy brethren, ‘This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come. Also regard not your stuff; for the good of all the land of Egypt is yours.’”

Jacob and His Family in Egypt

And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed; and he said unto them, “See that ye fall not out by the way.” And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him saying, “Joseph is yet alive, and he is governor over all the land of Egypt.” And Jacob’s heart fainted, for he believed them not. And they told him all the words

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of Joseph, which he had said unto them ; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived ; and Israel said, “It is enough ; Joseph my son is yet alive ; I will go and see him before I die.” 5

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him ; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought 10 he with him into Egypt.

And he sent Judah before him unto Joseph, to direct his face unto Goshen ; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, 15 to Goshen, and presented himself unto him ; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, “Now let me die, since I have seen thy face, because thou art yet alive.” 20

Then Joseph came and told Pharaoh, and said, “My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they are in the land of Goshen.” And Pharaoh spake 25 unto Joseph, saying, “Thy father and thy brethren are come unto thee ; the land of Egypt is before thee ; in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them

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dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle."

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread according to their families.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, "If now I have found grace in thy sight, I pray thee, deal kindly and truly with me; bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Machpelah, which Abraham bought with the field of Ephron for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." And when Jacob had made an end

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of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph com-⁵ manded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ¹⁰ ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 'My father made me swear, saying, "Lo, I die; in ¹⁵ my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now, therefore let me go up, I pray thee, and bury my father, and I will come again.'" And Pharaoh said, "Go up, and bury thy father, according as ²⁰ he made thee swear." And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; ²⁵ only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And his sons did

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unto him according as he commanded them ; for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Death of Joseph

And Joseph dwelt in Egypt, he, and his father's
10 house ; and Joseph lived an hundred and ten years.

And Joseph said unto his brethren, "I die ; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And Joseph took
15 an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence." So Joseph died, being an hundred and ten years old ; and they embalmed him, and he was put in a coffin in Egypt.

V. THE STORY OF MOSES

You have seen that at the time of Joseph's death, the Hebrew nation was made up of twelve loosely organized tribes, each group having its own ruler. It was not until three hundred years later that this ever-increasing race was united into one powerful nation, under a single leader, Moses. For forty years these people were governed by Moses, the great prophet and lawgiver, and under his guidance became a nation of strong and fearless warriors. During this period such a strong bond of unity grew up among the tribes that in the years of suffering and distress which followed they never again became entirely disorganized. We might say that these forty years under Moses' rule gave the Hebrew nation its real foundation and beginning. The story of Moses is found in four books of the Old Testament: *Exodus, Leviticus, Numbers, and Deuteronomy.*

The Childhood and Youth of Moses

Now there arose up a new king over Egypt, who knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh ¹⁰

Stories from the Old Testament

treasure cities. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve ⁵ with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; ¹⁰ all their service wherein they made them serve, was with rigor.

And the king of ¹⁵ Egypt spake to the Hebrew nurses, and he said, "When ye serve the Hebrew women, and see that ²⁰ a child is born, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live."

²⁵ And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman had a son; and when she saw that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an



MOSES INTRUSTED TO THE RIVER BY
HIS MOTHER

The Story of Moses

ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river ; and her maidens walked along by the river's side ; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child ; and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children." Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women?" And Pharaoh's daughter said to her, "Go." And the maid went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses ; and she said, "Because I drew him out of the water."

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens ; and he spied an

LINE 1. **ark**: a small covered box or basket. **bulrushes**: a large rush growing in water. 3. **flags**: a plant with long, sword-shaped leaves.

Stories from the Old Testament

Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian,



MOSES PREPARING TO SLAY THE EGYPTIAN TASKMASTER

and hid him in the sand. And when he went out
5 the second day, behold, two men of the Hebrews
strove together; and he said to him that did the
wrong, "Wherefore smitest thou thy fellow?"
And he said, "Who made thee a prince and a judge
over us? Intendest thou to kill me, as thou
10 killedst the Egyptian?" And Moses feared, and
said, "Surely this thing is known." Now when

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Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

And it came to pass in process of time, that the king of Egypt died; and the children of Israel ^ssighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the ¹⁰ children of Israel, and God had respect unto them.

The Command from the Burning Bush

Now Moses kept the flock of Jethro, the priest of Midian; and he led the flock to the desert, and came to the Mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a ¹⁵ flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." And when the ²⁰ Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." And he said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou ²⁵ standest is holy ground." Moreover he said, "I am the God of thy father, the God of Abraham,

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the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God. And the Lord said, "I have surely seen the affliction of my people which are in Egypt, and ⁵ have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a land flowing with milk and honey. Come now therefore, ¹⁰ and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring ¹⁵ forth the children of Israel out of Egypt?" And he said, "Certainly I will be with thee." And God said moreover unto Moses, "Go, and gather the elders of Israel together, and say unto them: 'The Lord God of your fathers, the God of Abra-²⁰ham, of Isaac, and of Jacob, appeared unto me, saying, "I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto a land flowing with milk and honey.''"

²⁵ And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, 'The Lord hath not appeared unto thee.'" And the Lord said unto him, "What is that in thine hand?" And he said,

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“A rod.” And he said, “Cast it on the ground.” And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, “Put forth thine hand, and take it by the tail.” And he put forth his hand,⁵ and caught it, and it became a rod in his hand. And the Lord said furthermore unto him, “Put now thine hand into thy bosom.” And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he¹⁰ said, “Put thine hand into thy bosom again.” And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. “And it shall come to pass, if they will not believe these two signs,¹⁵ neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon dry land; and the water which thou takest out of the river shall become blood upon the dry land.”

And Moses said unto the Lord, “O my Lord, I²⁰ am not eloquent, but I am slow of speech, and of a slow tongue.” And the Lord said unto him, “Who hath made man’s mouth? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”²⁵ And he said, “O my Lord, send, I pray thee, by the hand of him whom thou wilt send.” And the anger of the Lord was kindled against Moses, and he said, “Is not Aaron the Levite thy brother?

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I know that he can speak well. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people. And thou shalt take this rod in thine hand, wherewith thou shalt do signs." And the Lord said unto Moses, "Go, return into Egypt, for all the men are dead which sought thy life." And Moses returned to the land of Egypt; and Moses took the rod of God in his hand.

And the Lord said to Aaron, "Go into the wilderness to meet Moses." And he went, and met him in the Mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped.

The Ten Plagues

And afterward Moses and Aaron went in, and told Pharaoh, "Thus saith the Lord God of Israel: 'Let my people go, that they may hold a feast unto

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me in the wilderness.'" And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." And they said, "The God of the Hebrews hath met with us; let us go, we pray thee, ⁵ three days' journey into the desert, and sacrifice unto the Lord our God." And the king of Egypt said unto them, "Get you unto your burdens." And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, ¹⁰ "Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof, for they be ¹⁵ idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words." So the people were scattered abroad throughout all the land ²⁰ of Egypt to gather stubble instead of straw.

And Moses returned unto the Lord, and said, "Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he ²⁵ hath done evil to this people; neither hast thou delivered thy people at all." Then the Lord said unto Moses, "Now shalt thou see what I will do

LINE 13. tale: number.

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to Pharaoh ; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."

And God spake unto Moses, and said unto him,
5 "I am the Lord ; and I appeared unto Abraham,
unto Isaac, and unto Jacob, by the name of God
Almighty, but by my name JEHOVAH was I not
known to them. And I have also established my
covenant with them, to give them the land of
10 Canaan, the land of their pilgrimage, wherein they
were strangers. And I have also heard the groan-
ing of the children of Israel, whom the Egyptians
keep in bondage ; and I have remembered my
covenant. Wherefore say unto the children of
15 Israel, I am the Lord, and I will bring you out from
under the burdens of the Egyptians, and I will rid
you out of their bondage, and I will redeem you
with a stretched out arm, and with great judg-
ments. And I will take you to me for a people,
20 and I will be to you a God ; and ye shall know that
I am the Lord your God, which bringeth you out
from under the burdens of the Egyptians. And I
will bring you in unto the land, concerning the
which I did swear to give it to Abraham, to Isaac,
25 and to Jacob ; and I will give it you for an heritage.
I am the Lord."

And Moses spake so unto the children of Israel ;
but they hearkened not unto Moses for anguish of
spirit, and for cruel bondage. And the Lord spake

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unto Moses, saying, “Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.” And Moses spake before the Lord, saying, “Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh ^s hear me?”

And the Lord spake unto Moses and unto Aaron, saying, “When Pharaoh shall speak unto you, saying, ‘Shew a miracle for you’; then thou shalt say unto Aaron, ‘Take thy rod, and cast it before ¹⁰ Pharaoh,’ and it shall become a serpent.”

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. ¹⁵ Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up ²⁰ their rods.

And the Lord said unto Moses, “Pharaoh’s heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning. Lo, he goeth out unto the water; and thou shalt stand by the ²⁵ river’s brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, ‘The Lord God of the Hebrews hath sent me unto thee, saying:

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“ Let my people go, that they may serve me in the wilderness ” ; and, behold, hitherto thou wouldest not hear. Thus saith the Lord, “ In this thou shalt know that I am the Lord ” : behold, I will smite with
5 the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die ; and the Egyptians shall loathe to drink of the water of the river.””

10 And Moses and Aaron did so, as the Lord commanded ; and the fish that was in the river died ; and the Egyptians could not drink of the water of the river ; and there was blood throughout all the land of Egypt. And all the Egyptians digged
15 round about the river for water to drink ; for they could not drink of the water of the river.

And the Lord spake unto Moses, “ Go unto Pharaoh, and say unto him : ‘ Thus saith the Lord, “ Let my people go, that they may serve me. And if
20 thou refuse to let them go, behold, I will smite all thy borders with frogs ; and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants,
25 and upon thy people, and into thine ovens, and into thy kneading-troughs. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.” ” ” And the Lord spake unto Moses, “ Say unto Aaron : ‘ Stretch forth thine hand

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with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.’’’ And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 5

And Moses said unto Pharaoh, ‘‘When shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?’’ And he said, ‘‘To-morrow.’’ And he said, ‘‘Be it 10 according to thy word; that thou mayest know that there is none like unto the Lord our God.’’ And Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the 15 frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said. 20

And the Lord said unto Moses, ‘‘Say unto Aaron: ‘Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.’’’ And they did so. For Aaron stretched out his hand with his rod, and smote the dust of 25 the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. Then Pharaoh’s heart was hardened.

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And the Lord said unto Moses, "Rise up early in the morning, and stand before Pharaoh. Lo, he cometh forth to the water; and say unto him: 'Thus saith the Lord, "Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.'"'" And the Lord did so. And there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron,
20 and said, "Go ye, sacrifice to your God in the land." And Moses said, "It is not meet so to do. We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us." And Pharaoh said, "I will let you go, that ye may
25 sacrifice to the Lord your God in the wilderness; only ye shall not go very far away. Intreat for me." And Moses said, "Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants,

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and from his people, to-morrow. But let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord." And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses : 5 and he removed the swarms of flies from Pharaoh, from his servants, and from his people ; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

10

Then the Lord said unto Moses, "Go in unto Pharaoh, and tell him, 'Thus saith the Lord God of the Hebrews : "Let my people go, that they may serve me." For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord 15 is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep ; there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt ; 20 and there shall nothing die of all that is the children of Israel.'" And the Lord did that thing on the morrow, and all the cattle of Egypt died ; but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one 25 of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

LINE 19. **murrain** : a fatal disease among cattle.

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And the Lord said unto Moses, and unto Aaron, “Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth upon man and upon beast, throughout all the land of Egypt.” And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth upon man and upon beast.

And the Lord said unto Moses, “Rise up early in the morning, and stand before Pharaoh, and say unto him, ‘Thus saith the Lord God of the Hebrews: “Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.”””

And the Lord said unto Moses, “Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the

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land of Egypt." And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail,⁵ very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake¹⁰ every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent and called for Moses and Aaron, and said unto them, "I have sinned this time; the Lord is righteous, and I and my people¹⁵ are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands²⁰ unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God."²⁵ And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And

LINE 10. **brake:** broke.

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when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go.

And the Lord said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take

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away from me this death only.” And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea ; there remained not one locust in all the coasts of Egypt. But Pharaoh would not let the children of Israel go.

And the Lord said unto Moses, “Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness ¹⁰ which may be felt.” And Moses stretched forth his hand toward heaven ; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days ; but all the children of ¹⁵ Israel had light in their dwellings. And Pharaoh called unto Moses, and said, “Go ye, serve the Lord ; only let your flocks and your herds be stayed ; let your little ones also go with you.” And Moses said, “Thou must give us also sacri- ²⁰ fices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us ; there shall not an hoof be left behind ; for thereof must we take to serve the Lord our God ; and we know not with what we must serve ²⁵ the Lord, until we come thither.” But Pharaoh would not let them go. And Pharaoh said unto him, “Get thee from me, take heed to thyself, see my face no more ; for in that day thou seest my

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face thou shalt die." And Moses said, "Thou hast spoken well, I will see thy face again no more."

And the Lord said unto Moses, "Yet will I bring one plague more upon Pharaoh and upon Egypt; 5 afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether. Let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold." And the Lord gave 10 the people favor in the sight of the Egyptians.

Moreover the man Moses was very great in the land of Egypt.

And Moses said to Pharaoh, "Thus saith the Lord: 'About midnight will I go out into the midst 15 of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great 20 cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a 25 difference between the Egyptians and Israel.' And all these thy servants shall come down unto me, saying: 'Get thee out, and all the people that follow thee'; and after that I will go out." And he went out from Pharaoh in great anger.

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The Feast of the Passover

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, "This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying: 'In the tenth ⁵ day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats; and ye ¹⁰ shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, ¹⁵ wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ²⁰ ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite ²⁵ all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will

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execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. And it shall come to pass, when
10 your children shall say unto you, "What mean ye by this service?" that ye shall say, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."'"

15 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose
20 up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, "Rise up, and get you forth from
25 among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." And the Egyptians were urgent upon the people, that they

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might send them out of the land in haste; for they said, "We be all dead men."

Crossing the Red Sea

And the children of Israel journeyed, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also 5 with them; and flocks, and herds, even very much cattle. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame 10 day it came to pass, that all the hosts of the Lord went out from the land of Egypt. And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying: "God will surely visit you; and ye shall carry up 15 my bones away hence with you." And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the 20 pillar of fire by night, from before the people.

And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from 25 serving us?" And he made ready his chariot, and took his people with him; and he took six hundred

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chosen chariots, and all the chariots of Egypt, and captains over every one of them. And Pharaoh king of Egypt pursued after the children of Israel, and all the horses and chariots of Pharaoh, and his
5 horsemen, and his army overtook them encamping by the sea. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them ; and they were sore afraid ; and the children of Israel cried out unto
10 the Lord. And they said unto Moses, “Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt ? Is not this the word that we did tell thee
15 in Egypt, saying, ‘Let us alone, that we may serve the Egyptians’ ? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.” And Moses said unto the people,
“Fear ye not, stand still, and see the salvation of
20 the Lord, which he will shew to you to-day ; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.”

And the Lord said unto Moses, “Wherefore cri-
25 est thou unto me ? Speak unto the children of Israel, that they go forward ; but lift thou up thy rod, and stretch out thine hand over the sea, and divide it ; and the children of Israel shall go on dry ground through the midst of the sea.”

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And Moses stretched out his hand over the sea ; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground ; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And the Lord said unto Moses, 10 “Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.”

And Moses stretched forth his hand over the sea, and the waters returned, and covered the chariots, 15 and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their 20 right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians ; and the people 25 feared the Lord, and believed the Lord, and his servant Moses.

Then sang Moses and the children of Israel a song unto the Lord ; and Miriam the prophetess, the

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sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

Food in the Wilderness

So Moses brought Israel from the Red Sea, and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. And the people murmured against Moses, saying, "What shall we drink?" And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.

And all the congregation of the children of Israel came unto the wilderness on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

And the Lord spake unto Moses, saying, "I have heard the murmurings of the children of Is-

LINE 1. **timbrel**: tambourine.

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rael; speak unto them, saying: ‘At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.’ Behold, I will rain bread from heaven for you; and the people shall go out and gather ^sa certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” And Moses ¹⁰ and Aaron said unto all the children of Israel, “At even, then ye shall know that the Lord hath brought you out from the land of Egypt.”

And it came to pass, that at even the quails came up, and covered the camp; and in the morning the ¹⁵dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, ²⁰“It is manna”; for they wist not what it was. And Moses said unto them, “This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, ‘Gather of it every man according to his eating.’ Take ²⁵ye every man for them which are in his tents.” And the children of Israel did so, and gathered; some more, some less. And they gathered it every

LINE 21. wist: knew.

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morning, every man according to his eating; and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread. And Moses said, ⁵“Eat that to-day; for to-day is a sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.”

And it came to pass, that there went out some of ¹⁰the people on the seventh day for to gather, and they found none. And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey. And the children of Israel did ¹⁵eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

And all the congregation of the children of Israel journeyed in the wilderness; and there was no ²⁰water for the people to drink. Wherefore the people did chide with Moses, and said, “Give us water that we may drink. Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?” And ²⁵Moses cried unto the Lord, saying, “What shall I do unto this people? They be almost ready to stone me.” And the Lord said unto Moses, “Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou

The Story of Moses

smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the



MOSES DRAWING WATER FROM A ROCK

rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.” And Moses did so in the sight of the ⁵ elders of Israel.

The Battle with Amalek

Then came Amalek, and fought with Israel. And Moses said unto Joshua, “Choose us out men, and go out, fight with Amalek. To-morrow I will stand on the top of the hill with the rod of God in ¹⁰

LINE 7. Amalek : grandson of Esau.

Stories from the Old Testament

mine hand." So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, ^sthat Israel prevailed; and when he let down his



THE BATTLE AGAINST AMALEK

hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and ¹⁰the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people.

The Story of Moses

The Ten Commandments

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him ⁵ out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel: 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey ¹⁰ my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.'"

And Moses came and called for the elders of the ¹⁵ people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, "All that the Lord hath spoken we will do." And Moses returned the words of the people unto the Lord. ²⁰ And the Lord said unto Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."

And it came to pass on the third day in the morn- ²⁵ ing, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of

Stories from the Old Testament

the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, 10 and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount ; and the Lord called Moses up to the top of the mount ; and Moses went up.

15 And God spake all these words, saying, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

“Thou shalt have no other gods before me.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me and keep my commandments.

LINE 4. nether : lower.

The Story of Moses

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

“Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work;⁵ but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord ¹⁰ made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

“Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God ¹⁵ giveth thee.

“Thou shalt not kill.

“Thou shalt not commit adultery.

“Thou shalt not steal.

“Thou shalt not bear false witness against thy ²⁰ neighbor.

“Thou shalt not covet thy neighbor’s house; thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.” ²⁵

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said

Stories from the Old Testament

unto Moses, "Speak thou with us, and we will hear ; but let not God speak with us, lest we die." And Moses said unto the people, "Fear not ; for God is come to prove you, and that his fear may be before your faces, that ye sin not." And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, "Come up to me into the mount, and be there ; and I will give thee tables of stone, and a law, and commandments which I have written ; that thou mayest teach them." And Moses rose up, and his minister Joshua. And he said unto the elders, "Tarry ye here for us, until we come again unto you. And, behold, Aaron and Hur are with you, if any man have any matters to do, let him come unto them." And Moses went into the midst of the cloud, and gat him up into the mount. And Moses was in the mount forty days and forty nights. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The Golden Calf

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto

LINE 22. testimony : the law.

The Story of Moses

him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And Aaron said unto them, "Break off the golden earrings, which are in the ears ⁵



THE WORSHIP OF THE GOLDEN CALF

of your wives, of your sons, and of your daughters, and bring them unto me." And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with ¹⁰ a graving tool, after he had made it a molten calf. And they said, "These be thy gods, O Israel, which

Stories from the Old Testament

brought thee up out of the land of Egypt." And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, "Tomorrow is a feast to the Lord." And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings.

And the Lord said unto Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.
10 They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, 'These be thy gods, O Israel, which have brought thee up out of the
15 land of Egypt.'" And the Lord said unto Moses, "I have seen this people, and, behold, it is a stiff-necked people." And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were
20 written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he
25 said unto Moses, "There is a noise of war in the camp." And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear."

The Story of Moses

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. Then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? Let him come unto me." ¹⁰ And all the sons of Levi gathered themselves together unto him.

And it came to pass on the morrow, that Moses said unto the people, "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure ¹⁵ I shall make an atonement for your sin." And Moses returned unto the Lord, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of ²⁰ thy book which thou hast written." And the Lord said unto Moses, "Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee. When I visit ²⁵ I will visit their sin upon them." And the Lord plagued the people, because they made the calf, which Aaron made.

LINE 7. **strawed:** strewed, spread.

Stories from the Old Testament

And the Lord said unto Moses, "Hew thee two tables of stone like unto the first ; and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the 5 morning, and come up in the morning unto Mount



MOSES PRESENTING THE NEW TABLES OF THE LAW

Sinai, and present thyself there to me in the top of the mount." And he hewed two tables of stone like unto the first ; and Moses rose up early in the morning, and went up unto Mount Sinai, as the 10 Lord had commanded him, and took in his hand the two tables of stone. And the Lord said unto Moses, "Write thou these words ; for I have made a cove-

The Story of Moses

nant with thee and with Israel.” And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and ⁵ all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. ¹⁰ And afterward all the children of Israel came nigh; and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. ¹⁵

The Ark of the Covenant

And Moses gathered all the congregation of the children of Israel together and spake unto them, ²⁰ saying, “This is the thing which the Lord commanded, saying: ‘Let the children of Israel make me a sanctuary, that I may dwell among them. They shall make an ark of wood, and thou shalt overlay it with pure gold, within and without shalt ²⁵ thou overlay it; and thou shalt put into the ark

LINE 24. **ark**: a box, in this case of acacia wood.

Stories from the Old Testament

the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold; and thou shalt make two cherubim of gold in the two ends of the mercy seat. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings. And thou shalt put the mercy seat above the ark; and in the ark thou shalt put the testimony that I shall give thee, and there I will meet with thee, and I will commune with thee from above the mercy seat. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

“And Aaron shall burn thereon sweet incense every morning when he dresseth the lamps. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. And on this wise ye shall bless the children of Israel, saying unto them :

“The Lord bless thee, and keep thee;

“The Lord make his face shine upon thee, and be gracious unto thee;

“The Lord lift up his countenance upon thee, and give thee peace.””

LINE 2. **mercy seat**: the place where it was believed God met with the priest and made known His will. 3. **cherubim**: winged creatures which are frequently mentioned as attending God and surrounding His throne.

The Story of Moses

Then all the congregation of the children of Israel departed from the presence of Moses. Then wrought every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the ⁵ sanctuary, according to all that the Lord had commanded. Thus was all the work of the tabernacle finished, and the children of Israel did according to all that the Lord commanded Moses; so did they. And they brought the tabernacle unto ¹⁰ Moses, the tent, and all its furniture; and Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it; and Moses blessed them. And according to all that the Lord commanded him, ¹⁵ so did he. And it came to pass in the second year that the tabernacle was reared up.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from ²⁰ over the tabernacle, the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on ²⁵ it by night, in the sight of all the house of Israel, throughout all their journeys.

LINE 7. tabernacle: the tent in which the ark of the testimony was placed.

Stories from the Old Testament

Looking for a New Home

And the Lord spake unto Moses, saying, "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, 5 every one a ruler among them." And Moses by the commandment of the Lord sent them from the wilderness. All those men were heads of the children of Israel. And Moses sent them to spy out the land of Canaan, and said unto them, "Get you 10 up this way southward, and go up into the mountain; and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what 15 cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Now the time was the time of 20 the first ripe grapes.

So they went up, and searched the land. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they 25 brought of the pomegranates, and of the figs.

And they returned from searching of the land after forty days. And they went and came to

The Story of Moses

Moses, and to Aaron, and to all the congregation of the children of Israel; and brought back word unto them, and unto all the congregation, and



RETURNING FROM THE VALLEY OF ESHCOL

shewed them the fruit of the land. And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great."

And Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." But the men that

Stories from the Old Testament

went up with him said, "We be not able to go up against the people; for they are stronger than we." And they brought up an evil report of the land which they had searched unto the children of ⁵ Israel, saying, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants; and we were in our own sight as ¹⁰ grasshoppers, and so we were in their sight."

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation ¹⁵ said unto them, "Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? ²⁰ Were it not better for us to return into Egypt?" And they said one to another, "Let us make a captain, and let us return into Egypt."

And Joshua and Caleb, who were of them that searched the land, rent their clothes. And they ²⁵ spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk

The Story of Moses

and honey. Only rebel not ye against the Lord ; neither fear ye the people of the land, for they are bread for us ; their defence is departed from them, and the Lord is with us ; fear them not." But all the congregation bade stone them with stones. 5

And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord spake unto Moses and unto Aaron, saying, "How long shall I bear with this evil congregation, which murmur against me? 10 I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them : "As truly as I live," saith the Lord, "as ye have spoken in mine ears, so will I do to you. Your carcasses shall fall in this wilderness ; and all of 15 you from twenty years old and upward, who have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb and Joshua. But your little ones, who ye said should be a prey, them will 20 I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, until your carcasses be wasted in the wilderness. After 25 the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have

Stories from the Old Testament

said; I will surely do it unto all this evil congregation, that are gathered together against me. In this wilderness, they shall be consumed, and there they shall die."'" And Moses told these sayings unto all the children of Israel, and the people mourned greatly.

The Story of Balaam's Ass

And the children of Israel set forward and pitched in the wilderness which is before Moab, toward the sunrising. From thence they removed,
10 and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites. And Israel sent messengers unto Sihon king of the Amorites, saying, "Let me pass through thy land. We will not turn into the fields,
15 or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's high way, until we be past thy borders." And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together,
20 and went out against Israel into the wilderness and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land. And Israel dwelt in all the cities of the Amorites and in all the villages thereof.

25 And Balak, the son of Zippor, saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many;

The Story of Moses

and Moab was distressed because of the children of Israel. He sent messengers therefore unto Balaam to call him, saying, "Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me; come now therefore, I pray thee, curse me this people; for they are too mighty for me. Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." And the princes of Moab abode with Balaam. And God came unto Balaam, and said, "What men are these with thee?" And Balaam said unto God. "Balak the son of Zippor, king of Moab, hath sent unto me, saying: 'Behold, there is a people come out of Egypt, which covereth the face of the earth; come now, curse me them; peradventure I shall be able to overcome them, and drive them out.'"²⁵ And God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people, for they are blessed." And Balaam rose up in the morning, and said unto the princes of Balak,

Stories from the Old Testament

“Get you into your land, for the Lord refuseth to give me leave to go with you.”

And the princes of Moab rose up, and they went unto Balak, and said, “Balaam refuseth to come ⁵ with us.” And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him, “Thus saith Balak, the son of Zippor: ‘Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee ¹⁰ unto very great honor, and I will do whatsoever thou sayest unto me. Come therefore, I pray thee; curse me this people.’”

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And ¹⁵ God’s anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the ²⁰ way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field. And Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and ²⁵ a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam’s foot against the wall; and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where

The Story of Moses

was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass,⁵ and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?"



THE ANGEL STANDING IN THE WAY
OF BALAAM AND THE ASS

And Balaam said unto the ass, "Because thou hast ¹⁰ mocked me. I would there were a sword in mine hand, for now would I kill thee." And the ass ¹⁵ said unto Balaam, "Am not I thine ass, upon which thou hast ridden ever since I was ²⁰ thine unto this day? Was I ever wont to do so unto thee?" And he said, "Nay."

Then the Lord opened the eyes of Balaam, and ²⁵ he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, "Wherefore hast

Stories from the Old Testament

thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times; unless she had turned from me, surely now also I had slain thee, and saved her alive.” And Balaam said unto the angel of the Lord, “I have sinned; for I knew not that thou stoodest in the way against me. Now therefore, if it displease thee, I will get me back again.” And the angel of the Lord said unto Balaam, “Go with the men; but only the word that I shall speak unto thee, that thou shalt speak.”

So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him. And Balak said unto Balaam, “Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honor?” And Balaam said unto Balak, “Lo, I am come unto thee; have I now any power at all to say any thing? The word, that God putteth in my mouth, that shall I speak.” And the Lord put a word in Balaam’s mouth, and said, “Return unto Balak, and thus thou shalt speak: ‘How shall I curse, whom God hath not cursed? Or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone and shall not be reckoned among the nations. Who can

The Story of Moses

count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his ! ”

And Balak said unto Balaam, “What hast thou done unto me? I took thee to curse mine enemies, ⁵ and, behold, thou hast blessed them altogether.” And he answered and said, “Must I not take heed to speak that which the Lord hath put in my mouth?” And Balak’s anger was kindled against Balaam, and Balaam rose up, and went and returned to his ¹⁰ place; and Balak also went his way.

The Last Days of Moses

And Moses spake unto the Lord, saying, “Let the Lord set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which ¹⁵ may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.” And the Lord said unto Moses, “Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before the ²⁰ priest, and before all the congregation; and give him a charge in their sight. And thou shalt put thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before the priest, who shall ask counsel ²⁵ for him. At his word shall they go out, and at his word they shall come in, both he, and all the chil-

Stories from the Old Testament

dren of Israel with him, even all the congregation." And Moses did as the Lord commanded him; and he took Joshua, and set him before the priest, and before all the congregation. And he laid his



JOSHUA THE SUCCESSOR OF MOSES

5 hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of 10 Israel. And it came to pass, when Moses had made

LINE 9. covenant: the ark of the covenant and the ark of the testimony were the same.



MOSES

The Story of Moses

an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness ⁵ against thee."

And Moses went up from the plains of Moab to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land. And the Lord said unto him, "This is the land which I sware ¹⁰ unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed.' I have caused thee to see it with thine eyes, but thou shalt not go over thither." So Moses, the servant of the Lord, died there in the land of Moab, according to the ¹⁵ word of the Lord. And he buried him in a valley in the land of Moab; but no man knoweth of his sepulcher unto this day.

And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his ²⁰ natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew, face to face, in all the signs and the wonders, which the Lord ²⁵ sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

THE SONG OF MIRIAM

FRANZ SCHUBERT, Op. 136

Allegro giusto (♩ = 108)



f Strike your tim-brels, He - brew maidens, Mi - riam



bids up-raise the lay;

He - brew



maid-ens, Mi - riam bids up - raise the lay; Might - y



The Song of Miriam

A musical score for 'The Song of Miriam' featuring four systems of music. The music is written for two voices (SATB) and piano, with lyrics in parentheses. The key signature changes between systems. The first system starts in common time with a treble clef, followed by a bass clef. The second system starts in common time with a treble clef, followed by a bass clef. The third system starts in common time with a treble clef, followed by a bass clef. The fourth system starts in common time with a treble clef, followed by a bass clef.

is the Lord at all times, mighty

is the Lord at all times, Might - ier

hail we Him to-day. Might-y is the Lord at

all times, Mightier hail we Him to-day.

VI. THE STORY OF JOSHUA

Although Moses brought the Hebrews together into a single, organized group with one leader, they still remained a nomadic people, wandering from place to place and never living in any particular country that they could call their own. At the death of Moses, however, a new experience came to them. Under the leadership of Moses' successor, Joshua, the Hebrews crossed the Jordan and entered the Promised Land. Then they had a fixed place in which to live, and they started customs and laws that eventually became a part of their national life. The story of Joshua is found in the book of *Joshua*.

Crossing the River Jordan

Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, "Moses my servant is dead; now therefore arise, 5 go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and 10 this Lebanon even unto the great river, the river Euphrates, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the

The Story of Joshua

days of thy life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give^s them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee.”

Then Joshua commanded the officers of the¹⁰ people, saying, “Pass through the host, and command the people, saying: ‘Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.’” And they answered¹⁵ Joshua, saying, “All that thou commandest us we will do, and whithersoever thou sendest us, we will go.”

And Joshua, the son of Nun, sent out two men to spy secretly, saying, “Go view the land, even²⁰ Jericho.” And they went, and came into the house of Rahab and lodged there. And it was told the king of Jericho, saying, “Behold, there came men in hither to-night of the children of Israel to search out the country.” And the king of Jericho sent²⁵ unto Rahab, saying, “Bring forth the men that are come to thee, which are entered into thine house; for they be come to search out all the country.” And the woman took the two men, and hid

Stories from the Old Testament

them, and said thus, “There came men unto me, but I wist not whence they were; and it came to pass about the time of shutting of the gate, when it was dark, that
5 the men went out; whither the men went I wot not. Pursue after them quickly, for ye shall
10 overtake them.”

But she had brought them up to the roof of the house, and hid them with the stalks
15 of flax, which she had laid in order upon the roof. And the men pursued after
them the way to Jordan unto the fords. And as
20 soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto the men, and said, “I know that the Lord hath given you the land, and that your terror is
25 fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the Amorites, whom ye utterly destroyed.



RAHAB CONCEALING THE TWO SPIES

The Story of Joshua

And as soon as we had heard these things, our hearts did melt ; neither did there remain any more courage in any man, because of you, for the Lord your God he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token ; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." And the men answered her, "Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." 15

Then she let them down by a cord through the window, for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, "Get you to the mountain, lest the pursuers meet you ; and hide yourselves there three days, 20 until the pursuers be returned ; and afterward may ye go your way." And the men said unto her, "We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt find this line of scarlet thread in 25 the window which thou didst let us down by ; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall

Stories from the Old Testament

go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless ; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon ⁵ him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.” And she said, “According unto your words, so be it.” And she sent them away, and they departed ; and she bound the scarlet line in ¹⁰ the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned ; and the pursuers sought them throughout all the way, but found them not. So the two ¹⁵ men returned and descended from the mountain, and passed over, and came to Joshua, the son of Nun, and told him all things that befell them. And they said unto Joshua, “Truly the Lord hath delivered into our hands all the land ; for even all ²⁰ the inhabitants of the country do faint because of us.”

And Joshua rose early in the morning ; and they came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it ²⁵ came to pass after three days, that the officers went through the host. And they commanded the people, saying, “When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from

The Story of Joshua

your place, and go after it." And Joshua said unto the people, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." And Joshua spake unto the priests, saying, "Take up the ark of the covenant, and pass over before the ⁵ people." And they took up the ark of the covenant, and went before the people.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the ¹⁰ people; and as they that bare the ark were come unto Jordan, and the feet of the priests, that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from ¹⁵ above stood and rose up upon an heap, and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood ²⁰ firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

And the children of Israel encamped, and kept the passover on the fourteenth day of the month, ²⁵ at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the

Stories from the Old Testament

morrow after they had eaten of the old corn of the land ; neither had the children of Israel manna any more ; but they did eat of the fruit of the land of Canaan that year.

Conquest of the Promised Land

5 Now Jericho was straitly shut up because of the children of Israel ; none went out, and none came in. And the Lord said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns ; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout ; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

So the ark of the Lord compassed the city, going about it once ; and they came into the camp, and lodged in the camp. And the second day they compassed the city once, and returned into the camp ; so they did six days. And it came to pass on the seventh day, that they rose early about the

The Story of Joshua

dawning of the day, and compassed the city after the same manner ; only on that day they compassed the city seven times. And it came to pass at the



THE WALLS OF JERICHO FALLING DOWN

seventh time, when the priests blew with the trumpets, Joshua said unto the people, “Shout ; for the Lord hath given you the city.” So the people shouted when the priests blew with the trumpets ; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight

Stories from the Old Testament

before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

5 But Joshua had said unto the two men that had spied out the country, “Go into the house, and bring out thence the woman, and all that she hath, as ye sware unto her.” And the young men that were spies went in, and brought out Rahab, and
10 her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the ves-
15 sels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab, and her father’s household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua
20 sent to spy out Jericho. So the Lord was with Joshua; and his fame was noised throughout all the country.

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the
25 valleys, and in all the coasts of the great sea heard thereof, that they gathered themselves together, to fight with Joshua and with Israel, with one accord. And when the inhabitants of Gibeon heard what Joshua had done unto Jericho, they did work

The Story of Joshua

wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up ; and old shoes and clouted upon their feet, and old garments upon them ; and all the bread of their provision ⁵ was dry and mouldy. And they went to Joshua and said unto him, and to the men of Israel, “We be come from a far country ; now therefore make ye a league with us.” And Joshua made peace with them, and made a league with them, to let ¹⁰ them live ; and the princes of the congregation sware unto them. And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And ¹⁵ Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

Now it came to pass, when the king of Jerusalem ²⁰ had heard how Joshua had taken Jericho and her king ; and how the inhabitants of Gibeon had made peace with Israel, and were among them ; that the five kings of the Amorites gathered themselves together, and went up, they and all their hosts, ²⁵ and encamped before Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp, saying, “Slack not thy hand

LINE 4. clouted: bandaged.

Stories from the Old Testament

from thy servants ; come up to us quickly, and save us, and help us, for all the kings of the Amorites that dwell in the mountains are gathered together against us." So Joshua ascended from Gilgal, ⁵ he, and all the people of war with him, and all the mighty men of valor. Joshua therefore came unto them suddenly, and the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon. And it came to pass, as they fled from ¹⁰ before Israel, that the Lord cast down great stones from heaven, and they died ; they were more who died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when ¹⁵ the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon." And the sun stood still, and the moon stayed until the people had ²⁰ avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man ; for the ²⁵ Lord fought for Israel.

And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded.

The Story of Joshua

So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same. There was not a city that made peace with the children of Israel, save the inhabitants of Gibeon ; all others they took in battle. So Joshua took the whole land, according to all that the Lord said unto Moses ; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war. 10

Now Joshua was old and stricken in years ; and the Lord said unto him, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed. Now therefore divide this land for an inheritance unto the tribes." And the children of Israel inherited the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. As the Lord commanded Moses, so the children of Israel did. 20

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. And the Lord gave unto Israel all the land which he sware to give unto their fathers ; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers ; and there stood not a man of all

Stories from the Old Testament

their enemies before them; the Lord delivered all their enemies into their hand.

And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, “I am old and stricken in age. And, behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.”

So Joshua made a covenant with the people that day, and set them a statute and an ordinance. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, “Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God.”

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance.

VII. THE STORY OF DEBORAH

After the death of Joshua many troubles came upon the Hebrew people which tended to disorganize the unity of the new nation. They missed the influence of Moses' strong leadership and were often led back into the practice of worshiping false gods. They also had many difficulties with the surrounding tribes. However, the Lord was always with them, and from time to time He raised up a champion in the land who directed the affairs of the struggling nation. This kind of government continued for more than four hundred years and was known as the Period of the Judges. There were sixteen judges in all, one of whom was a woman called Deborah. You can find the story of Deborah in the book of *Judges*, chapters ii-v.

Now after the death of Joshua it came to pass that the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods,⁵ of the gods of the people that were round about them. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that¹⁰ they could not any longer stand before their enemies.

LINE 3. Baalim: a god of the Canaanites.

Stories from the Old Testament

Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went after other gods, 5 and bowed themselves unto them. They turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and 10 delivered them out of the hand of their enemies all the days of the judge. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down 15 unto them; they ceased not from their own doings, nor from their stubborn ways.

And the children of Israel again did evil in the sight of the Lord, and the Lord sold them into the hand of Jabin, king of Canaan; and twenty years he 20 mightily oppressed the children of Israel.

And Deborah, a prophetess, judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel; and the children of Israel came up to her for judgment. 25 And she sent and called Barak, and said unto him, "Hath not the Lord God of Israel commanded, saying, 'Go and draw toward Mount Tabor, and take with thee ten thousand men? And I will draw unto thee to the river Kishon Sisera, the cap-

The Story of Deborah

tain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.””

And Barak said unto her, “If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.” And she said, “I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor, for the Lord shall sell Sisera into the hand of a woman.” And Deborah arose, and went with Barak. And Barak went up with ten thousand men; and Deborah went up with him.

And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him.

And Deborah said unto Barak, “Up, for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee?” So Barak went down from Mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot and fled away on his feet. But Barak pursued after the chariots, and after the host, and all the host of Sisera fell upon the edge of the sword; and there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber, the Kenite.

And Jael went out to meet Sisera, and said unto

Stories from the Old Testament

him, "Turn in, my lord, turn in to me; fear not." And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, "Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee and say, 'Is there any man here?'" that thou shalt say, 'No.'" Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will shew thee the man whom thou seekest." And when he came into her tent, behold Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin, king of Canaan. And the land had rest forty years.

Then sang Deborah and Barak on that day, saying, "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I,

The Story of Deborah

will sing unto the Lord; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The 5 mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Jael, the highways were unoccupied, and the travelers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, 10 until that I Deborah arose, that I arose, a mother in Israel. Let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might."

CHOIRS OF ANGELS ALL
AROUND THEE
(DEBORAH)

Moderato (♩ = 80)

HAENDEL

The musical score consists of six staves of music. The top two staves are in common time (indicated by a 'C') and the bottom four staves are in common time (indicated by a 'C'). The key signature is one flat (B-flat). The first staff (treble clef) has a dynamic marking 'f' (fortissimo). The second staff (bass clef) has a dynamic marking 'f' (fortissimo). The third staff (treble clef) has a dynamic marking 'f' (fortissimo). The fourth staff (bass clef) has a dynamic marking 'f' (fortissimo). The fifth staff (treble clef) has a dynamic marking 'f' (fortissimo). The sixth staff (bass clef) has a dynamic marking 'f' (fortissimo). The music features various note heads, stems, and bar lines, typical of 18th-century musical notation.

Choirs of Angels All Around Thee

The musical score consists of four systems of music, each with two staves: treble and bass. The key signature is one flat, and the time signature is common time.

System 1: Features a continuous eighth-note pattern in the treble staff and sixteenth-note patterns in the bass staff.

System 2: Contains the lyrics "Choirs of An - gels". The treble staff has eighth-note chords, and the bass staff has eighth-note patterns.

System 3: Contains the lyrics "all a - round thee, Lest op-pres - sion". The treble staff has eighth-note chords, and the bass staff has eighth-note patterns.

System 4: Contains the lyrics "should con - found thee; Watch - ful wait in". The treble staff has eighth-note chords, and the bass staff has eighth-note patterns.

Choirs of Angels All Around Thee

The musical score consists of four systems of music, each with two staves: treble and bass. The key signature is one flat, and the time signature varies between common time and 2/4.

System 1: The treble staff begins with a forte dynamic. The lyrics "ra - diant throngs." are written below the staff. The bass staff has a continuous eighth-note pattern.

System 2: The treble staff features a sixteenth-note pattern. The bass staff continues its eighth-note pattern.

System 3: The treble staff begins with a piano dynamic. The lyrics "Choirs of An - gels all a-round thee," are written below the staff. The bass staff has a continuous eighth-note pattern.

System 4: The treble staff begins with a forte dynamic. The lyrics "Lest op-pres - sion should con found . . ." are written below the staff. The bass staff has a continuous eighth-note pattern.

Choirs of Angels All Around Thee

The musical score consists of four systems of music, each with two staves: treble and bass. The key signature is one flat, and the time signature is common time (indicated by '2'). The music is divided by vertical bar lines.

System 1: The top staff has sixteenth-note patterns. The bottom staff has eighth-note patterns. The lyrics are: "thee," followed by a repeat sign.

System 2: The top staff has eighth-note patterns. The bottom staff has eighth-note patterns. The lyrics are: "Watch - ful wait in ra - diant throngs," followed by a repeat sign.

System 3: The top staff has eighth-note patterns. The bottom staff has eighth-note patterns. The lyrics are: "Watch - ful wait in ra - diant throngs."

System 4: The top staff has eighth-note patterns. The bottom staff has eighth-note patterns. The lyrics are: "Choirs of An - gels all a - round thee," followed by a repeat sign.

Choirs of Angels All Around Thee

A musical score for a solo voice and piano. The score consists of four systems of music, each with a treble clef and a bass clef, and a key signature of one flat. The music is in common time.

The first system begins with a piano introduction followed by the lyrics "Lest op-pres - sion should con - found . . .".

The second system continues the piano part and adds the lyrics ". thee,"

The third system begins with a piano introduction followed by the lyrics "Watch - ful wait in ra - diant throngs,"

The fourth system continues the piano part and adds the lyrics "Watch - ful wait in ra - diant throngs."

Forte dynamic markings (*f*) are present at the end of the fourth system.

Choirs of Angels All Around Thee

The musical score consists of four staves of music for piano, arranged vertically. The top two staves are for the treble clef (G-clef) voice, and the bottom two are for the bass clef (F-clef) voice. The first staff begins with a dynamic marking 'f' (fortissimo). The music features a variety of note patterns, including eighth and sixteenth-note figures, and rests. The second staff continues the pattern of eighth and sixteenth notes. The third staff introduces a new rhythmic pattern with eighth-note pairs and sixteenth-note pairs. The fourth staff concludes the section with a series of eighth-note pairs.

Choirs of Angels All Around Thee

The musical score consists of four systems of music, each with two staves: treble and bass. The key signature is one flat, and the time signature is common time.

System 1: The treble staff features a continuous eighth-note pattern. The bass staff has a steady eighth-note pulse.

System 2: The treble staff begins with a forte dynamic. The bass staff continues its eighth-note pattern.

System 3: The treble staff contains the lyrics "Ju - dah's God ar -". The bass staff has a eighth-note pattern. A dynamic marking "p" (pianissimo) is placed above the bass staff.

System 4: The treble staff contains the lyrics "FINE ray'd in splen - dor, Deigns to be thy". The bass staff has a eighth-note pattern.

System 5: The treble staff contains the lyrics "ray'd in splen - dor, Deigns to be thy". The bass staff has a eighth-note pattern.

System 6: The treble staff contains the lyrics "great de - fen - der, From all me - di -". The bass staff has a eighth-note pattern.

Choirs of Angels All Around Thee

ta - ted wrongs, From all me - di -

ta - - - - - ted wrongs,

From all me - di - ta - ted wrongs.

f

||

D.S. al Fine.

VIII. THE STORY OF GIDEON

During the Period of the Judges a second great crisis confronted the Israelites, and again a champion arose to lead them. There resulted for a time a greater national unity and peace. The story of the work of Gideon, a judge of Israel, is in the book of *Judges*, chapters vi-viii.

And the children of Israel did evil again in the sight of the Lord, and the anger of the Lord was hot against Israel; and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them; and they encamped against them, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

The Story of Gideon

And there came an angel of the Lord, and sat under an oak, that pertained unto Joash; and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, "The ⁵ Lord is with thee, thou mighty man of valor." And Gideon said unto him, "Oh, my Lord, if the Lord be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, 'Did not the Lord bring us up ¹⁰ from Egypt?' But now the Lord hath forsaken us, and delivered us into the hands of the Midianites." And the Lord looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent ¹⁵ thee?" And he said unto him, "Oh my Lord, wherewith shall I save Israel? Behold, my family is poor and I am the least in my father's house." And the Lord said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one ²⁰ man." And he said unto him, "If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee." And he said, "I ²⁵ will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto

Stories from the Old Testament

him under the oak, and presented it. And the angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so. Then the



GIDEON'S PRESENT CONSUMED BY FIRE

angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, "Alas, O Lord God! For because I have

The Story of Gideon

seen an angel of the Lord face to face.” And the Lord said unto him, “Peace be unto thee. Fear not; thou shalt not die.”

And it came to pass the same night that the Lord said unto him, “Throw down the altar of Baal⁵ that thy father hath, and cut down the grove that is by it; and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.” Then Gideon took¹⁰ ten men of his servants, and did as the Lord had said unto him; and so it was, because he feared his father’s household, and the men of the city, that he could not do it by day, that he did it by night. And when the men of the city arose early in the¹⁵ morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the bullock was offered upon the altar that was built.

And they said one to another, “Who hath done this thing?” And when they inquired and asked,²⁰ they said, “Gideon, the son of Joash, hath done this thing.” Then the men of the city said unto Joash, “Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.”²⁵ And Joash said unto all that stood against him, “Will ye plead for Baal? Will ye save him? He that will plead for him, let him be put to death whilst it is yet morning. If he be a god, let him

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plead for himself, because one hath cast down his altar."

Then Gideon and all the people that were with him, rose up early, and pitched beside the well of Harod ; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.' Now therefore go to, proclaim in the ears of the people, saying, 'Whoever is fearful and afraid, let him return and depart early from Mount Gilead.'" And there returned of the people twenty and two thousand ; and there remained ten thousand. And the Lord said unto Gideon, "The people are yet too many ; bring them down unto the water, and I will try them for thee there."

So he brought down the people unto the water ; and the Lord said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink." And the number of them that lapped, putting their hand to their mouth, were three hundred men ; but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, "By the three hundred men that

The Story of Gideon

lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place."

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, "Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say: 'The sword of the Lord and of Gideon.'"

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried: "The sword of the Lord and of Gideon." And they stood every man in his place round about the camp; and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host; and the host fled. And the men of Israel gathered themselves together and pur-

Stories from the Old Testament

sued after the Midianites. And Gideon, the son of Joash, returned from battle before the sun was up. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian." And Gideon said unto them, "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." And Gideon, the son of Joash, died in a good old age, and was buried in the sepulcher of Joash, his father.

IX. JEPHTHAH'S DAUGHTER

Another judge of importance was Jephthah. When the Ammonites attacked and oppressed Israel, the people appealed to Jephthah for aid, and he consented to lead his countrymen against the enemy. Before attacking the Ammonites, he made a solemn oath to the Lord to insure his victory. It is this vow that is interesting to us because of its tragic result. Jephthah was successful in his wars and was a judge of Israel for six years. The story of Jephthah's daughter is found in the book of *Judges*, chapter xi.

Now Jephthah, the Gileadite, was a mighty man of valor. And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to Jephthah, and they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon." And Jephthah said unto the elders of Gilead, "Why are ye come unto me now when ye are in distress?"¹⁰ And the elders of Gilead said unto Jephthah, "We turn to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead."

And Jephthah said unto the elders of Gilead,¹⁵ "If ye bring me home again to fight against the

Stories from the Old Testament

children of Ammon, and the Lord deliver them before me, shall I be your head?" And the elders of Gilead said unto Jephthah, "The Lord be witness between us, if we do not according to thy words." Then Jephthah went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words before the Lord in Mizpeh.

Then the Spirit of the Lord came upon Jephthah,
10 and he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house
15 to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into
20 his hands. And he smote them, even twenty cities, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him
25 with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! Thou hast brought me very low, and thou

JEPHTHAH



Jephthah's Daughter

art one of them that trouble me ; for I have opened my mouth unto the Lord, and I cannot go back."

And she said unto him, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hast proceeded out of thy mouth ; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." And she said unto her father, "Let this thing be done for me ; let me alone two months, that I may go up and down upon the mountains." And he said, "Go." And he sent her away for two months ; and she went with her companions. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

JEPHTHAH'S DAUGHTER

BYRON

BRAHAM AND NATHAN

1. Since our country, our God, oh, my
2. And of this, oh, my fa - ther ! be
3. Though the virgins of Sa - lem la -
4. When this blood of thy giv - ing hath

Jephthah's Daughter

sire !
sure,
ment,
gushed,

De-mand that thy daughter ex-
That the blood of thy child is as
Be the judge and the he - ro un-
When the voice that thou lov - est is

pire ;
pure
bent !
hushed,

Since thy triumph was bought by thy
As the blessing I beg ere it
I have won the great bat - tle for
Let my mem-o - ry still be thy

vow,
flow,
thee,
pride,

Strike the bosom that's bared to thee now.
And the last tho't that soothes me be-low.
And my fa - ther and country are free.
And for-get not I smiled as I died.

X. THE STORY OF SAMSON

The next great crisis that confronted the Israelites during the Period of the Judges was the invasion of the Philistines. Again the Israelites were championed by a judge. This man was a popular hero, noted for his bodily strength and courage. The story of Samson is found in chapters xiii–xvi of the book of *Judges*.

And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines ~~s~~ forty years.

And there was a certain man of the family of the Danites, whose name was Manoah. And his wife had no children. And the angel of the Lord appeared unto the woman, and said unto her, “Behold now, thou shalt have a son. No razor shall come on his head, for the child shall be a Nazarite. And he shall begin to deliver Israel out of the hand of the Philistines.” And the woman had a son, and called his name Samson; and the child grew, and the Lord blessed him.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father

The Story of Samson

and his mother, and said, “I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her for me to wife.” Then his father and his mother said unto him, “Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines?” And Samson said unto his father, “Get her for me, for she pleaseth me well.”

Then went Samson down, and his father and ¹⁰ his mother to Timnath, and came to the vineyards of Timnath, and behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. But he ¹⁵ told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was ²⁰ a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat. But he told not them that he had taken the honey out of the car- ²⁵ cass of the lion.

So his father went down unto the woman; and Samson made there a feast, for so used the young men to do. And it came to pass, when they saw

Stories from the Old Testament

him, that they brought thirty companions to be with him. And Samson said unto them, "I will now put forth a riddle unto you ; if ye can certainly



SAMSON SLAYING A YOUNG LION

declare it me within the seven days of the feast,
5 and find it out, then I will give you thirty sheets
and thirty change of garments. But if ye cannot
declare it me, then shall ye give me thirty sheets
and thirty change of garments." And they said
unto him, "Put forth thy riddle, that we may

The Story of Samson

hear it." And he said unto them, "Out of the eater came forth meat, and out of the strong came forth sweetness." And they could not in three days expound the riddle.

And it came to pass on the seventh day that they ⁵ said unto Samson's wife, "Entice thy husband that he may declare unto us the riddle, lest we burn thee and thy father's house with fire." And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not; thou hast ¹⁰ put forth a riddle unto the children of my people, and hast not told it me." And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell it thee?" And she wept before him the seven days, while their feast lasted; ¹⁵ and it came to pass on the seventh day that he told her. And she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey? And what is ²⁰ stronger than a lion?"

And the Spirit of the Lord came upon him, and he slew thirty men, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he ²⁵ went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass within a while after, in the

Stories from the Old Testament

time of wheat harvest, that Samson visited his wife; but her father would not suffer him to see her.

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Philistines said, "Who hath done this?" And they answered, "Samson, the son-in-law of the Timnite, because he had taken his wife and given her to his companion." And the Philistines came ¹⁵ up, and burnt her and her father with fire. And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease." And he smote them with a great slaughter. And he went down and dwelt in the ²⁰ top of the rock Etam.

Then the Philistines went up and pitched in Judah. And the men of Judah said, "Why are ye come up against us?" And they answered, "To bind Samson are we come up, to do to him as ²⁵ he hath done to us." Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us?" And he said unto them,

The Story of Samson

"As they did unto me, so have I done unto them." And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them, "Swear unto me that ye will not fall upon ₅ me yourselves." And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock. ₁₀

And when he came unto Lehi, the Philistines shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. ₁₅ And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." And he ₂₀ judged Israel in the days of the Philistines twenty years.

And it came to pass afterward that he loved a woman whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, ₂₅ "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces

Stories from the Old Testament

of silver.” And Delilah said to Samson, “Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.” And Samson said unto her, “If they bind me with seven green withes that were never dried, then shall I be weak, and be as another man.” Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now there were men lying in wait. And she said unto him, “The Philistines be upon thee, Samson.” And he brake the withes, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, “Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound.” And he said unto her, “If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.” Delilah therefore took new ropes, and bound him therewith, and said unto him, “The Philistines be upon thee, Samson.” And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

25 And Delilah said unto Samson, “Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound.” And he said unto

LINE 5. **withes**: flexible twigs or branches used as bands.

18. **occupied**: used.

The Story of Samson

her, "If thou weavest the seven locks of my head with the web." And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson." And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, "How canst thou say, 'I love thee,' when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth." ¹⁰ And it came to pass when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto ¹⁵ God. If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

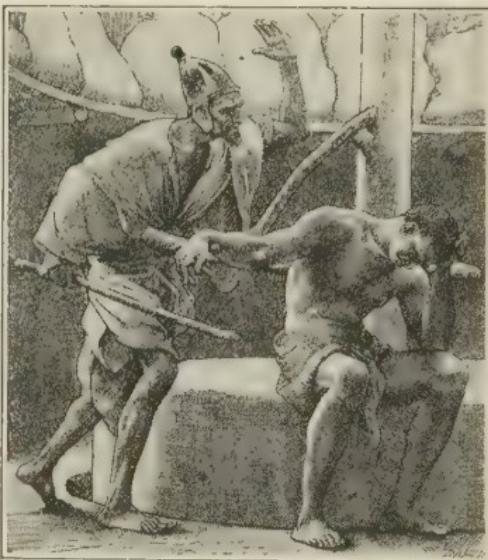
And when Delilah saw that he had told her all his heart, she sent and called for the lords of the ²⁰ Philistines, saying, "Come up this once, for he hath shewed me all his heart." Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep; and she called for a man, and she caused him to ²⁵ shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, "The Philistines be upon thee,

LINE 2. **web**: the cloth woven on the loom.

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Samson." And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself." And he wist not that the Lord was departed from him.

5 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound
10 him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head
15 began to grow again after he was shaven.



SAMSON AT THE MILL

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon
20 their god, and to rejoice; for they said, "Our god hath delivered Samson our enemy into our hand." And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the
25 prison house; and he made them sport, and they set him between the pillars. And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." Now the

The Story of Samson

house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, "O 5 Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And Samson took hold of the two middle pillars upon which the house stood, 10 and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people 15 that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him in the buryingplace of Manoah 20 his father.

XI. THE STORY OF RUTH AND NAOMI

There were years during the Period of the Judges when the Israelites were not engaged in war but lived in peace and order. The story of Ruth and Naomi describes rural life among the Hebrews at a time of peace. It also tells us of a beautiful friendship between two women. In it, too, we learn about the ancestors of Israel's greatest king. The story of Ruth and Naomi is found in the book of *Ruth*.

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man went to sojourn in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech; and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years. And Mahlon and Chilion died also, both of them; and the woman was left of her two sons and her husband.

The Story of Ruth and Naomi

Then she arose with her daughters-in-law, that she might return from the country of Moab, for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where⁵ she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, "Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt¹⁰ with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept. And they said unto her, "Surely we will return with¹⁵ thee unto thy people." And Naomi said, "Turn again, my daughters, go your way." And they lifted up their voice, and wept again. And Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone²⁰ back unto her people, and unto her gods; return thou after thy sister-in-law." And Ruth said, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people²⁵ shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." When she saw that she

Stories from the Old Testament

was steadfastly minded to go with her, then she left speaking unto her. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab; they ~~s~~ came to Bethlehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth said unto ¹⁰ Naomi, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." And she said unto her, "Go, my daughter." And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of ¹⁵ the field belonging unto Boaz, who was of the kindred of Elimelech. And, behold, Boaz came from Bethlehem, and said unto the reapers, "The Lord be with you." And they answered him, "The Lord bless thee." Then said Boaz unto his ²⁰ servant that was set over the reapers, "Whose damsel is this?" And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab; and she said, 'I pray ²⁵ you, let me glean and gather after the reapers among the sheaves.' So she came, and hath continued even from the morning until now, that she tarried a little in the house."

LINE 14. *hap*: luck.

The Story of Ruth and Naomi

Then said Boaz unto Ruth, “Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field, that they do reap, and go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels and drink of that which the young men have drawn.” Then she fell on her face, and bowed herself to the ground, and said unto him, “Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?”

And Boaz answered and said unto her, “It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.” Then she said, “Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.”

And Boaz said unto her, “At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.” And she sat beside the reapers; and he reached her parched corn, and

Stories from the Old Testament

she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, “Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them; and rebuke her not.” So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

10 Then went Boaz up to the gate, and sat him down there; and, behold, a kinsman of Naomi came by, unto whom he said, “Ho! Turn aside, sit down here.” And he turned aside, and sat down. And he took ten men of the elders of the city, and said
15 “Sit ye down here.” And they sat down. And he said unto the kinsman, “Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech’s. And I thought to advertise thee, saying, ‘Buy it before
20 the inhabitants, and before the elders of my people.’ If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know, for there is none to redeem it beside thee; and I am after thee.”

25 And he said, “I will redeem it.” Then said Boaz, “What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.” And the



Vester and Company

A GATE IN THE CITY WALL

The Story of Ruth and Naomi

kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance. Redeem thou my right to thyself, for I cannot redeem it."

And Boaz said unto the elders and unto all the people, "Ye are witnesses this day, that I have 5 bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of 10 the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day." And all the people that were in the gate, and the elders, said, "We are witnesses." So Boaz took Ruth and she was his wife. 15

There was a son born to Ruth and they called his name Obed; he was the father of Jesse, the father of David. And the women said unto Naomi, "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may 20 be famous in Israel."

XII. THE STORY OF SAMUEL

The Period of the Judges, which began at the death of Joshua and lasted four hundred years, came to an end with Samuel, the greatest of all these leaders. Unlike the other judges of whom we have read, Samuel was not a warrior. He was, however, the acknowledged leader of the people. In this chapter we learn of the circumstances of his birth, and the reason why he served the Lord from the time he was a child. We also get a hint of the great trouble that is about to descend upon the people of Israel in spite of Samuel's warning to them. This part of the story of Samuel is found in the first book of *Samuel*, chapters i-viii.

Now there was a certain man, and he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and sacrifice unto the Lord of hosts. And Hannah rose up and she vowed a vow, and said, "Oh Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget
thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." Now Eli the priest sat upon a seat by a post of the temple of the Lord. And it

The Story of Samuel

came to pass, as she continued praying before the Lord, that Eli marked her mouth. Then Eli said, "Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him."

Wherefore it came to pass, Hannah had a son,⁵ and called his name Samuel, saying, "Because I have asked him of the Lord." She brought the child to Eli, and she said, "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child¹⁰ I prayed; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."¹⁵ And Samuel ministered before the Lord, being a child. Moreover his mother¹⁵ made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And the child Samuel grew on, and was in favor both with the Lord, and also with men.²⁰

And it came to pass at the time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep,²⁵ that the Lord called Samuel; and he answered, "Here am I." And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and

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lay down. And the Lord called yet again, "Samuel." And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me." And he answered, "I called not, my son; lie down again."

Now Samuel did not yet know the Lord; neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me." And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, "Go, lie down; and it shall be, if he call thee, that thou shalt say: 'Speak, Lord; for thy servant heareth.'" So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel answered, "Speak; for thy servant heareth."

And the Lord said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

The Story of Samuel

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, "Samuel, my son." And he answered, "Here am I." And he said, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me. God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee." And Samuel told him every whit, and hid nothing from him. And he said, "It is the Lord; let him do what seemeth him good."

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.

Now Israel went out against the Philistines to battle. And the Philistines put themselves in array against Israel; and when they joined battle, Israel was smitten before the Philistines, and they slew of the army in the field about four thousand men. And Samuel spake unto all the house of Israel, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines." Then the children of Israel did put away Baalim and Ash-

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taroth, and served the Lord only. So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel.
5 And Samuel judged Israel all the days of his life. And he went from year to year in circuit and judged Israel in all places.

And it came to pass, when Samuel was old, that he made his sons judges for Israel. And his sons
10 walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel, and said unto him, “Behold, thou art old, and thy sons walk not in
15 thy ways; now make us a king to judge us like all the nations.” But the thing displeased Samuel, when they said, “Give us a king to judge us.”

And Samuel prayed unto the Lord. And the Lord said unto Samuel, “Hearken unto the voice
20 of the people in all that they say unto thee; for they have not rejected thee but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto
25 this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice; yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.”

The Story of Samuel

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, "This will be the manner of the king that shall reign over you : he will take your sons, and appoint them for himself, for his chariots, and to be his ⁵ horsemen ; and some shall run before his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of ¹⁰ them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young ¹⁵ men, and put them to his work. He will take the tenth of your sheep ; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you ; and the Lord will not hear you in that day." ²⁰

Nevertheless the people refused to obey the voice of Samuel ; and they said, "Nay ; but we will have a king over us, that we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles." And ²⁵ Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, "Hearken unto their voice, and make them a king."

XIII. THE STORY OF SAUL

For hundreds of years, since the time when the Hebrews entered Canaan, their Promised Land, under the guidance of Joshua, and during all of the Period of the Judges, the different tribes of Israel suffered greatly from almost constant warfare. Finally, they became weary of the oppression of their enemies, among whom the Philistines were the worst, and they formed a kingdom in which the twelve tribes of Israel united under their first king, Saul. To him they gave the task of being their military leader. As commander-in-chief of the army Saul was expected to free the new monarchy from all its enemies and to create a strong nation out of the struggling tribes. Saul was anointed and made king by the last and greatest of the judges, Samuel, according to the word of God. The story of Saul, which is told here, is found in the first book of *Samuel*, chapters ix–xv.

Now there was a man of Benjamin, whose name was Kish, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people.

And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, "Take now one of ¹⁰ the servants with thee, and arise, go seek the asses." And he passed through Mount Ephraim, and passed

The Story of Saul

through the land of Shalisha, but they found them not ; then they passed through the land of Shalim, and there they were not. And he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, "Come, and let us return ; lest my father leave caring for the asses, and take thought for us."

And he said unto him, "Behold now, there is in this city a man of God, and he is an honorable man ; all that he saith cometh surely to pass. Now let us go thither ; peradventure he can shew us our way that we should go." Then said Saul to his servant, "But, behold, if we go, what shall we bring the man, for the bread is spent in our vessels, and there is not a present to bring to the man of God ; what have we ?" And the servant answered Saul again, and said, "Behold, I have here at hand the fourth part of a shekel of silver ; that will I give to the man of God, to tell us our way." Then said Saul to his servants, "Well said ; come, let us go." So they went unto the city where the man of God was.

Now the Lord had told Samuel a day before Saul came, saying, "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines ; for I have looked

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upon my people, because their cry is come unto me." And when Samuel saw Saul, the Lord said unto him, "Behold the man whom I spake to thee of! This same shall reign over my people."

5 Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is." And Samuel answered Saul, and said, "I am the seer; go up before me unto the high place, for ye shall eat with me to-day, and to-morrow I 10 will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"
15 And Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?"

20 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, "Is it not because the Lord hath anointed thee to be captain over his inheritance? Now thou shalt go down before me to Gilgal; and, behold, I will 25 come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. Seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do."

And Samuel called the people together unto the

The Story of Saul

Lord to Mizpeh, and said unto the children of Israel, "Thus saith the Lord God of Israel: 'I brought up Israel out of Egypt, and delivered you



SAMUEL ANOINTING SAUL

out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, "Nay, but set a king over us." Now therefore present yourselves before the Lord by your tribes, and by your thousands.' "

And when Samuel had caused all the tribes of

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Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken.
5 And when they sought him, he could not be found. Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, "Behold, he hath hid himself." And they ran and fetched him thence; and when he
10 stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, "See ye him whom the Lord hath chosen, that there is none like him among all the people." And all the people shouted
15 and said, "God save the king." And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced
20 greatly.

Then the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude. When
25 the men of Israel saw that they were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul he was

The Story of Saul

yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed; but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, "Bring hither a burnt offering to me, and peace offerings." And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, "What hast thou done?"

And Saul said, "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together; therefore said I, 'The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord.' I forced myself therefore, and offered a burnt offering." And Samuel said to Saul, "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue. The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

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Now there was no smith found throughout all the land of Israel; for the Philistines said, "Lest the Hebrews made them swords or spears." But all the Israelites went down to the Philistines, to



SAUL REPROVED BY SAMUEL

5 sharpen every man his share, and his coulter, and his ax, and his mattock. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and 10 with Jonathan, his son, was there found.

LINE 5. **share** and **coulter**: implements similar to a plow.
6. **mattock**: a chopping implement.

The Story of Saul

Now it came to pass upon a day that Jonathan, the son of Saul, said unto the young man that bare his armor, "Come, and let us go over to the Philistines' garrison, that is on the other side." But he told not his father. And the people knew^s not that Jonathan was gone. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side.

And Jonathan said to the young man that bare¹⁰ his armor, "Come, and let us go over unto the garrison; it may be that the Lord will work for us." And his armor bearer said unto him, "Do all that is in thine heart. Turn thee; behold, I am with thee according to thy heart." Then said Jonathan,¹⁵ "Behold, we will pass over unto these men, and we will discover ourselves unto them." And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him. And they fell before Jonathan; and his armor bearer slew after²⁰ him. And that first slaughter, which Jonathan and his armor bearer made, was about twenty men.

And there was trembling in the host, in the field, and among all the people; the garrison, and spoilers, they also trembled, and the earth quaked;²⁵ so it was a very great trembling. And Saul and all the people that were with him assembled themselves, and they came to the battle; and, behold,

LINE 17. **discover:** reveal.

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every man's sword was against his fellow, and there was a very great discomfiture. So the Lord saved Israel that day.

And the men of Israel were distressed that day; for Saul had adjured the people, saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth, for the people feared the oath.

But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, "Thy father straitly charged the people with an oath, saying, 'Cursed be the man that eateth any food this day.'" And the people were faint. Then said Jonathan, "My father hath troubled the land; see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? For had there not been now a much greater slaughter among the Philistines?"

The Story of Saul

And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them." And they said, "Do whatsoever seemeth good unto thee." And Saul asked counsel of God, "Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel?" But He answered him not that day. And Saul said, "Draw ye near hither, all the people; and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan, my son, he shall surely die." But there was not a man among all the people that answered him.

Then said he unto all Israel, "Be ye on one side, and I and Jonathan, my son, will be on the other side." And the people said unto Saul, "Do what seemeth good unto thee." Therefore Saul said unto the Lord God of Israel, "Give a perfect lot." And Saul and Jonathan were taken, but the people escaped. And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was taken. Then Saul said to Jonathan, "Tell me what thou hast done." And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that was in mine hand; and, lo, I must die." And Saul answered, "God do so and more also, for thou shalt surely die, Jonathan." And the people said unto Saul, "Shall Jonathan die, who hath

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wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day." So the people rescued Jonathan, so that he died not.

So Saul took the kingdom over Israel, and fought against all his enemies on every side; and whithersoever he turned himself, he vexed them. And there was sore war against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, he took him unto him.

Samuel said unto Saul, "Thus saith the Lord of hosts, 'I remember that which Amalek did to Israel, how he laid wait for him when he came up from Israel. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman; ox and sheep, camel and ass.'" And Saul smote the Amalekites. And Saul took Agag, the king of the Amalekites, alive and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed.

Then came the word of the Lord unto Samuel, saying, "It repenteth me that I have set up Saul to be king, for he is turned back from following

The Story of Saul

me, and hath not performed my commandments.” And it grieved Samuel; and he cried unto the Lord all night.

And when Samuel rose early to meet Saul in the morning, Samuel came to Saul; and said unto him, “When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, ‘Go and utterly destroy the Amalekites, and fight against them until they be consumed.’ Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?” And Saul said unto Samuel, “Yea, I have obeyed the voice of the Lord and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God.”

And Samuel said, “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” And Saul said unto Samuel, “I have sinned; for I have transgressed the commandment of the Lord, and

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thy words ; because I feared the people, and obeyed their voice." And Samuel said unto him, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." And Samuel came no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul ; and the Lord repented that he had made Saul king over Israel.

XIV. THE STORY OF DAVID

The story of David, the second king of Israel, is very closely connected with that of Saul, the first king. God, being displeased with Saul, took away his power and appointed David in his place. The new king was so successful in his wars against the Philistines that he became famous for his ability as a military leader and ruler. Besides the skill he possessed in directing the affairs of the people, David had great personal charm and was admired and loved by all, until the name David became the symbol of the ideal ruler.

There are many interesting incidents in David's life apart from his military victories. One of these is the story of his music's soothing the wrath of Saul. Another is the beautiful friendship that existed between him and Saul's son, Jonathan. David's life was full of many trials as well as many successes. The rebellion and unhappy death of his son, Absalom, saddened the latter days of his life. When he saw that his end was near, he appointed his son, Solomon, as ruler of the people.

The story of David is found in the first book of *Samuel*, beginning with chapter xvi, all of the second book of *Samuel*, and the first and second chapters of the first book of *Kings*; much of the story is also found in the first book of *Chronicles*, beginning with the eleventh chapter.

The Boy David

And the Lord said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him

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from reigning over Israel? Fill thine horn with oil, and go. I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons." And Samuel said, "How can I go? If Saul hear it, 5 he will kill me." And the Lord said, "Take an heifer with thee, and say, 'I am come to sacrifice to the Lord.' And call Jesse to the sacrifice, and I will shew thee what thou shalt do. And thou shalt anoint unto me him whom I name unto thee." 10 And Samuel did that which the Lord spake, and came to Bethlehem. And he said, "I am come to sacrifice unto the Lord. Sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice. 15 And it came to pass, when they were come, that he looked on Eliab, and said, "Surely the Lord's anointed is before him." But the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature, because I have refused him; 20 for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath the Lord chosen this." Then 25 Jesse made Shammah to pass by. And he said, "Neither hath the Lord chosen this." Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "The Lord hath not chosen these."

The Story of David

And Samuel said unto Jesse, "Are here all thy children?" And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse, "Send and fetch him; for we will not sit down till he come hither." And 5 he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.

And the Lord said, "Arise, anoint him; 10 for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord 15 came upon David from that day forward.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, "Behold now, 20 an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play 25 with his hand, and thou shalt be well." And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me." Then answered one of the servants, and said, "Behold, I



Metropolitan Museum of Art.

DAVID

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have seen a son of Jesse, the Bethlehemite, that is cunning in playing, and a comely person, and the Lord is with him." Wherefore Saul sent messengers unto Jesse, and said, "Send me David, thy son, which is with the sheep."

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David, his son, unto Saul. And David came to Saul, and stood before him, and he loved him greatly; 10 and he became his armor bearer. And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favor in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played 15 with his hand. So Saul was refreshed, and was well, and the evil spirit departed from him.

David's Victory over Goliath

Now the Philistines gathered together their armies to battle. And Saul and the men of Israel were gathered together, and set the battle in array 20 against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them. And there went out a champion out of the camp of the Philistines, named 25 Goliath of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his

LINE 26. span: about nine inches.

The Story of David

head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; ⁵ and his spear's head weighted six hundred shekels of iron. And one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to ¹⁰ set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants. But if I prevail against him, and ¹⁵ kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." When Saul and all Israel heard those words of the Philistine, they were dismayed ²⁰ and greatly afraid. And the Philistine drew near morning and evening, and presented himself forty days.

The three eldest sons of Jesse went and followed Saul to the battle. But David went and returned ²⁵ from Saul to feed his father's sheep at Bethlehem. And Jesse said unto David, his son, "Take now

LINE 3. *greaves*: armor to protect the leg from the knee to the ankle. 4. *target*: a shield.

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for thy brethren this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare."

5 And David rose up early in the morning, and left the sheep with a keeper, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. And David left his carriage in the
10 hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake
15 according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And David said to Saul, "Let not man's heart fail because of him; thy servant will go and fight
20 with this Philistine." And Saul said to David, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." And David said unto Saul, "Thy servant kept his father's sheep, and
25 there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew



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DAVID, THE GOOD SHEPHERD

The Story of David

both the lion and the bear; and this Philistine shall be as one of them, seeing he hath defied the armies of the living God.” David said moreover, “The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.” And Saul said unto David, “Go, and the Lord be with thee.”

And Saul armed David with his armor, and he put an helmet of brass upon his head; also he ¹⁰ armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, “I cannot go with these; for I have not proved them.” And David put them off him. ¹⁵ And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had. And his sling was in his hand, and he drew near to the Philistine. ²⁰

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. ²⁵ And the Philistine said unto David, “Am I a dog, that thou comest to me with staves?” And the Philistine cursed David by his gods. And the

LINE 12. assayed: tried, attempted. 27. staves: poles.

Stories from the Old Testament

Philistine said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." Then said David to the Philistine, "Thou comest to me with a sword, and
5 with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from
10 thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord
15 saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet
20 the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

25 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the

LINE 21. *slang*: *slung*.

The Story of David

Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and Judah arose, and shouted and pursued the Philistines. And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armor in his tent.

The Devotion of Jonathan to David

And it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

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And the women answered one another as they played, and said,

“Saul hath slain his thousands,
And David his ten thousands.”

5 And Saul was very wroth, and the saying displeased him; and he said, “They have ascribed unto David ten thousands, and to me they have ascribed but thousands. And what can he have more but the kingdom?” And Saul eyed David
10 from that day and forward.

And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times. And there was a
15 javelin in Saul’s hand. And Saul cast the javelin; for he said, “I will smite David even to the wall with it.” And David avoided out of his presence twice. And Saul was afraid of David, because the Lord was with him, and was departed from Saul.
20 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw
25 that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.
And Michal, Saul’s daughter, loved David.

The Story of David

And they told Saul, and the thing pleased him. And Saul said, "I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him." Wherefore Saul said to David, "Thou shalt this day be my son-in-law." And Saul commanded his servants, saying, "Commune with David secretly, and say: 'Behold, the king hath delight in thee, and all his servants love thee; now therefore be the king's son-in-law.' And thus shall ye say to David: 'The king desireth not any dowry, but an hundred Philistines to be avenged of the king's enemies.'" But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law.

Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal, his daughter, to wife. And Saul saw and knew that the Lord was with David and that Michal, Saul's daughter, loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. And it came to pass that David behaved himself more wisely than all the servants of Saul so that his name was much set by.

And Saul spake to Jonathan, his son, and to all

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his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, "Saul my father seeketh to kill thee. Now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place and hide thyself. And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee."

10 And Jonathan spake good of David unto Saul his father, and said unto him, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been very good; for he did put his 15 life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it, and didst rejoice. Wherefore then wilt thou sin against innocent blood, to slay David without a cause?" And Saul hearkened

20 unto the voice of Jonathan; and Saul sware, "As the Lord liveth, he shall not be slain." And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence as in times past.

25 And there was war again. And David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand; and

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David played with his hand. And Saul sought to smite David even to the wall with the javelin ; but he slipped away out of Saul's presence, and he smote the javelin into the wall. And David fled, and escaped away that night. Saul also sent messengers unto David's house to watch him, and to slay him in the morning. And Michal, David's wife, told him saying, "If thou save not thy life to-night, to-morrow thou shalt be slain." So Michal let David down through a window ; and he went, and fled, and escaped.

And David fled, and came and said before Jonathan, "What have I done? What is mine iniquity? And what is my sin before thy father, that he seeketh my life?" And he said unto him, "God forbid; thou shalt not die. Behold, my father will do nothing either great or small, but that he will shew it me. And why should my father hide this thing from me? It is not so."

And David sware moreover, and said, "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved'; but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." And Jonathan said unto David, "If it please my father to do thee evil, then I will shew it thee, and send thee away that thou mayest go in peace. And the Lord be with thee, as he hath been with my father." So Jona-

Stories from the Old Testament

than made a covenant with the house of David, saying, “Let the Lord even require it at the hand of David’s enemies.” And Jonathan caused David to swear again, because he loved him ; for he loved
5 him as he loved his own soul.

Then Jonathan said to David, “To-morrow is the new moon ; and thou shalt be missed because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly,
10 and come to the place where thou didst hide thyself. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, ‘Go, find out the arrows.’ If I expressly say unto the lad : ‘Behold, the arrows
15 are on this side of thee, take them’ ; then come thou, for there is peace to thee, and no hurt ; as the Lord liveth. But if I say thus unto the young man : ‘Behold, the arrows are beyond thee’ ; go thy way, for the Lord hath sent thee away. And as touching
20 the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.”

So David hid himself in the field ; and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other
25 times, even upon a seat by the wall ; and Jonathan arose, and David’s place was empty. Nevertheless Saul spake not anything that day. And it came to pass on the morrow, which was the second day of the month, that David’s place was empty ; and

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Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" And Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem." 5

Then Saul's anger was kindled against Jonathan, and he said unto him, "Do not I know that thou hast chosen the son of Jesse to thine own confusion, for as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy ¹⁰ kingdom. Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? What hath he done?" And Saul cast a javelin at him to smite ¹⁵ him; whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month, for he was grieved for David, because his father had done him ²⁰ shame.

And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, "Run, find out now the arrows which I ²⁵ shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the

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arrow beyond thee?" And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came



JONATHAN TAKING LEAVE OF DAVID

to his master. But the lad knew not anything; only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, "Go, carry them to the city." And as soon as the lad was gone, David arose, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another. And Jonathan said to David, "Go

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in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, ‘The Lord be between me and thee, and between my seed and thy seed for ever.’” And he arose and departed, and Jonathan went into the city. 5

Then came David to Ahimelech the priest, and David said unto Ahimelech the priest, “Give me five loaves of bread in mine hand, or what there is present.” So the priest gave him bread. And David said unto Ahimelech, “And is there not ²⁰ here under thine hand spear or sword?” And the priest said, “The sword of Goliath the Philistine, whom thou slewest, behold, it is here wrapped in a cloth. If thou wilt take that, take it; for there is no other save that here.” And David said, “There ¹⁵ is none like that; give it me.”

And David arose, and fled that day for fear of Saul, and escaped to the cave Adullam. And when his brethren and all his father’s house heard it, they went down thither to him. And every one ²⁰ that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them. And there were with him about four hundred men. And David abode in the wilder-²⁵ ness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

And Jonathan, Saul’s son, arose, and went to

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David into the wood, and strengthened his hand in God. And he said unto him, "Fear not, for the hand of Saul my father shall not find thee. Thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." And they two made a covenant before the Lord. And David abode in the wood, and Jonathan went to his house.

David Pursued by Saul

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of Engedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet. And David and his men remained in the sides of the cave. And the men of David said unto him, "Behold the day of which the Lord said unto thee: Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee."

Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, "The Lord forbid that I should do this thing unto my

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master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king." And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. And David said to Saul, "Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave; and some bade me kill thee. But mine eye spared thee; and I said, 'I will not put forth mine hand against my lord; for he is the Lord's anointed.' Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou hunttest my soul to take it. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand."

25

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?" And Saul lifted up his voice and wept. And he said to David,

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"Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. And thou has shewed this day how that thou hast dealt well with me; forasmuch as when the
5 Lord had delivered me into thine hand, thou killedst me not. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand."

And after this the Ziphites came unto Saul, saying,
10 "Doth not David hide himself in the hill of Hachilah?" Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul
15 pitched in the hill of Hachilah. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. And David arose,
20 and came to the place where Saul lay, and Abner the son of Ner, the captain of his host. And Saul lay in the trench, and the people pitched round about him. So David and Abishai came to the people by night. And behold, Saul lay sleeping
25 within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him.

Then said Abishai to David, "God hath delivered

LINE 26. **bolster**: cushion, pillow.

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thine enemy into thine hand this day. Now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." And David said to Abishai, "Destroy him not, for who can stretch forth his₅ hand against the Lord's anointed, and be guiltless?" And David said furthermore, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch₁₀ forth mine hand against the Lord's anointed. But, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go." So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and₁₅ no man saw it, nor knew it, neither awaked, for they were all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off; a great space₂₀ being between them. And David cried to the people. And Saul knew David's voice, and said, "Is this thy voice, my son David?" And David said, "It is my voice, my lord, O king." Then said Saul, "I have sinned. Return, my son David,₂₅ for I will no more do thee harm, because my soul was precious in thine eyes this day. Behold I have played the fool, and have erred exceedingly."

LINE 13. **cruse**: a vessel for liquids, as water, oil, wine.

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But David went on his way, and Saul returned to his place.

And David arose, and he passed over with six hundred men that were with him unto the king of Gath. And David dwelt at Gath, he and his men, every man with his household. And it was told Saul that David was fled to Gath, and he sought no more again for him.

The Death of Saul and Jonathan

Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, his own city.

And Saul had put away those that had familiar spirits, and wizards, out of the land. And the Philistines gathered themselves together. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by prophets. Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." And his servants said to him, "Behold, there is a woman that hath a familiar spirit at Endor."

And Saul disguised himself, and put on other raiment, and he went, and two men with him,

LINE 12. **those that had familiar spirits**: those in whom the spirits of the dead were supposed to enter and speak.

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and they came to the woman by night. And he said, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." And the woman said unto him, "Behold, thou knowest what Saul hath done, how 5 he hath cut off those that have familiar spirits, and the wizards, out of the land. Wherefore then layest thou a snare for my life, to cause me to die?" And Saul sware to her by the Lord, saying, "As the Lord liveth, there shall no punishment happen 10 to thee for this thing." Then said the woman, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel."

And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, 15 "Why hast thou deceived me, for thou art Saul?" And the king said unto her, "Be not afraid; for what sawest thou?" And the woman said unto Saul, "I saw gods ascending out of the earth." And he said unto her, "What form is he of?" And 20 she said, "An old man cometh up; and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, "Why hast thou dis- 25 quieted me, to bring me up?" And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor

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by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do." Then said Samuel, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me, for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord. Moreover the 10 Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me. The Lord also shall deliver the host of Israel into the hand of the Philistines."

Then Saul fell straightway all along on the earth, 15 and was sore afraid, because of the words of Samuel; and there was not strength in him; for he had eaten no bread all the day, nor all the night.

Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, 20 and fell down. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his 25 armor bearer, "Draw thy sword, and thrust me through; lest these Philistines come and thrust me through, and abuse me." But his armor bearer would not, for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his

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armor bearer saw that Saul was dead, he fell likewise upon his sword and died with him. So Saul died, and his three sons, and his armor bearer, and all his men, that same day together. Saul died for his transgression which he committed against ⁵ the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it ; and inquired not of the Lord ; therefore he slew him, and turned the kingdom unto David, son of Jesse. 10

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it ¹⁵ in the house of their idols, and among the people. And they put his armor in the house of Ashtaroth, and they fastened his body to the wall of Bethshan. And when the inhabitants heard of that which the Philistines had done to Saul, all the val- ²⁰ iant men arose and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted ²⁵ seven days.

Now it came to pass after the death of Saul, that David took hold on his clothes, and rent them ; and likewise all the men that were with him.

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And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel ; because they were fallen by the sword. And David lamented with this lamentation over Saul and over Jonathan his son :

“ The beauty of Israel is slain upon thy high places.

How are the mighty fallen !

Tell it not in Gath,

10 Publish it not in the streets of Askelon,

Lest the daughters of the Philistines rejoice.

How are the mighty fallen in the midst of the battle

O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan.

15 Very pleasant hast thou been unto me.

Thy love to me was wonderful, passing the love of
women.”

David as King of the Hebrews

And it came to pass after this that David inquired of the Lord, saying, “ Shall I go up into any of the cities of Judah ? ” And the Lord said unto him, “ Go up . ” And David said, “ Whither shall I go up ? ” And he said, “ Unto Hebron . ” And his men that were with him did David bring up, every man with his household ; and they dwelt in the cities of Hebron . And the men of Judah came, 25 and there they anointed David king over the house of Judah .

Then came all the tribes of Israel to David unto

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Hebron, and spake, saying, "Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the Lord said to thee: 'Thou shalt feed my people Israel, and thou ₅ shalt be a captain over Israel.'" So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel. David was thirty years old when he began ₁₀ to reign, and he reigned forty years.

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, which spake unto David saying, "Thou shalt not come hither." Nevertheless David took the strong ₁₅ hold of Zion; the same is the city of David. So David dwelt in the fort, and called it the City of David. And David went on, and grew great, and the Lord God of hosts was with him. And Hiram, king of Tyre, sent messengers to David, ₂₀ and cedar trees, and carpenters, and masons, and they built David an house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

25

But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it and went down to the hold. And David longed and

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said, "Oh, that one would give me drink of the water of the well of Bethlehem that is at the gate!" And three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David; but David would not drink of it, but poured it out to the Lord, and said, "My God forbid it me, that I should do this thing! Shall I drink the blood of these men that have put their lives in jeopardy?" For with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest. And David smote the Philistines there, and said, "The Lord hath broken forth upon mine enemies before me." And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.

Again David gathered together all the chosen men of Israel, thirty thousand. And David arose and went with all the people that were with him to bring up the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim. And David called for the priests and for the Levites, and said unto them, "Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that you may bring up the ark of the Lord God of Israel unto the place that I have prepared for it."

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JERUSALEM, THE CITY OF DAVID



The Story of David

So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

15

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." And Nathan said to the king, "Go, do all that is in thine heart; for the Lord is with thee."

And it came to pass that night, that the word of the Lord came unto Nathan, saying, "Go and tell my servant David, 'Thus saith the Lord: 'I took thee from the sheepridge, from following the sheep,

LINE 9. psalteries: triangular harps. cornets: musical instruments made out of rams' horns.

Stories from the Old Testament

to be ruler over my people, over Israel ; and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the
5 great men that are in the earth. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his
10 kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul,
15 whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee ; thy throne shall be established for ever."'" According to all these words, and according to all this vision, so did Nathan speak unto David.

20 And after this it came to pass that David smote the Philistines, and subdued them ; and he smote Moab, and measured them with a line, casting them down to the ground ; David smote also the son of Rehob, king of Zobah, as he went to recover his
25 border at the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen. And when the Syrians of Damascus came to help the king of Zobah, David slew of the Syrians two and

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twenty thousand men. Then David put garrisons in Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went. And David took the shields of gold and brought them to₅ Jerusalem. Likewise brought David very much brass, and all manner of vessels of gold and silver and brass. Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all these nations. Thus the Lord pre-₁₀served David whithersoever he went. So David reigned over all Israel, and executed judgment and justice among all his people.

Revolt and Death of Absalom

Now in all Israel there was none to be so much praised for his beauty as Absalom, the son of David,₁₅ from the sole of his foot even to the crown of his head there was no blemish in him. And it came to pass that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of₂₀ the gate. And it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him and said, "Of what city art thou?" And he said, "Thy servant is of one of the tribes of Israel."₂₅ And Absalom said unto him, "See, thy matters are good and right; but there is no man deputed of the king to hear thee."

Stories from the Old Testament

Absalom said, moreover, "Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel.

10 And it came to pass that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron." And the king said unto him, "Go in peace." So he arose, and went to Hebron. But Absalom sent 15 spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say: 'Absalom reigneth in Hebron.'" And with Absalom went two hundred men out of Jerusalem; and they went in their simplicity, and 20 they knew not any thing. And the conspiracy was strong, for the people increased continually with Absalom.

And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom." And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee; for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly,

LINE 19. *simplicity*: ignorance.

The Story of David

and bring evil upon us, and smite the city with the edge of the sword.” And the king’s servants said unto the king, “Behold, thy servants are ready to do whatsoever my lord the king shall appoint.” And the king went forth and all the people after him, and tarried in a place that was far off. And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered and he went barefoot; and all the people that were with him covered every man his head; and they ¹⁰ went up, weeping as they went up.

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And the king said unto the people, “I will surely go forth with you myself also.” But the people answered, “Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us. But now thou art worth ten thousand of us; therefore now it is better that thou succor us out ²⁰ of the city.” And the king said unto them, “What seemeth you best I will do.” And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab, saying, “Deal gently for my sake ²⁵ with the young man, even with Absalom.” And all the people heard when the king gave all the captains charge concerning Absalom.

And Absalom met the servants of David. And

Stories from the Old Testament

Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth ; and the mule that was under him went away. And a certain man saw it and told Joab, and said, “Behold, I saw Absalom hanged in an oak.” And Joab said unto the man that told him, “And, behold, thou sawest him, and why didst thou not smite him there to the ground ? I would have given thee ten shekels of silver and a girdle.”

And the man said unto Joab, “Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king’s son ; for in our hearing the king charged thee, saying : ‘Beware that none touch the young man Absalom.’” Then said Joab, “I may not tarry thus with thee.” And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab’s armor compassed about and smote Absalom, and slew him. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him ; and all Israel fled every one to his tent. Then said Joab to Cushi, “Go tell the king what thou hast seen.” And Cushi bowed himself unto Joab, and ran.

And David sat between the two gates ; and the

The Story of David

watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried and told the king. And the king said, "He bringeth tidings." And, behold, Cushi came; and 5 Cushi said, "Tidings, my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee." And the king said unto Cushi, "Is the young man Absalom safe?" And Cushi answered, "The enemies of my lord the king, 10 and all that rise against thee to do thee hurt, be as that young man is." And the king was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said, "O my son Absalom, my son, my son Absalom! Would 15 God I had died for thee, O Absalom, my son, my son!"

And the victory that day was turned into mourning unto all the people, for the people heard say that day how the king was grieved for his son. And 20 the king covered his face, and cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!"

The Last Days of David

Then David commanded to gather together the strangers that were in the land of Israel; and he 25 set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and

Stories from the Old Testament

for the joinings; and brass in abundance without weight; also cedar trees in abundance, for they of Tyre brought much cedar wood to David. And David said, "Solomon, my son, is young and tender; and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries. I will therefore now make preparation for it." So David prepared abundantly before his death.

10 Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, "My son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the word of the Lord 15 came to me, saying: 'Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a 20 man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be 25 his father; and I will establish the throne of his kingdom over Israel for ever.'"

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, "I

LINE 6. magnifical: magnificent.

The Story of David

go the way of all the earth; be thou strong therefore, and shew thyself a man. And keep the charge of the Lord thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in ⁵ the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word which he spake concerning me, saying: ‘If thy children take heed to their way, to walk before ¹⁰ me in truth with all their heart and with all their souls, there shall not fail thee (said he) a man on the throne of Israel.’”

So David slept with his fathers, and was buried in the city of David. And the days that David ¹⁵ reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

The Songs of David

David was not only a ruler of ability and a statesman of renown, but he was also a very great poet, who wrote some of the most beautiful songs and poems that have ever been written. These are known as the Psalms of David, and are found in the book of *Psalms*. Only a few of these songs can be given in this chapter.

Psalm I

Blessed is the man that walketh not in the counsel
of the ungodly,

Stories from the Old Testament

Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord ;
And in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of
5 water,
That bringeth forth his fruit in his season ;
His leaf also shall not wither ;
And whatsoever he doeth shall prosper.

The ungodly are not so,
10 But are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judg-
ment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous,
But the way of the ungodly shall perish.

Psalm XXIII

15 The Lord is my shepherd ;
I shall not want.

He maketh me to lie down in green pastures ;
He leadeth me beside the still waters.

He restorest my soul ;
He leadeth me in the paths of righteousness for his
20 name's sake.

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Yea, though I walk through the valley of the
shadow of death,
I will fear no evil,
For thou art with me ;
Thy rod and thy staff they comfort me.

Thou preparest a table before me
In the presence of mine enemies ;
Thou anointest my head with oil ;
My cup runneth over.

5

Surely goodness and mercy shall follow me all the
days of my life,
And I will dwell in the house of the Lord for ever. 10

Psalm C *A Psalm of Praise*

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness :
Come before his presence with singing.

Know ye that the Lord he is God :
It is he that hath made us, and not we ourselves ; 15
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise :
Be thankful unto him, and bless his name.

For the Lord is good ;
His mercy is everlasting ;
And his truth endureth to all generations.

20

Stories from the Old Testament

Psalm CXVII

O praise the Lord, all ye nations ;

Praise him, all ye people.

For his merciful kindness is great toward us,

And the truth of the Lord endureth for ever.

5 Praise ye the Lord.

Psalm CXXI

I will lift up mine eyes unto the hills,

From whence cometh my help.

My help cometh from the Lord,

Which made heaven and earth.

10 He will not suffer thy foot to be moved ;

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Shall neither slumber nor sleep.

The Lord is thy keeper ;

15 The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

The Lord shall preserve thee from all evil ;

He shall preserve thy soul.

The Lord shall preserve thy going out and thy

20 coming in

From this time forth, and even for evermore.

The Story of David

Psalm CL

Praise ye the Lord.

Praise God in his sanctuary;

Praise him in the firmament of his power.

Praise him for his mighty acts;

Praise him according to his excellent greatness. 5

Praise him with the sound of the trumpet;

Praise him with the psaltery and harp.

Praise him with the timbrel and dance;

Praise him with stringed instruments and organs.

Praise him upon the loud cymbals;

10

Praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

XV. THE STORY OF SOLOMON

With all the enemies of Israel conquered, the third king of Israel was free to develop his nation into a world power. He made treaties with the greatest nations. He created a navy and promoted trade by sea and caravan. He erected splendid buildings in his capital, and there he ruled Israel in the magnificent splendor of an Oriental king. The story of Solomon is found in the first book of *Kings*, chapters i-xi, and in the second book of *Chronicles*, chapters i-ix.

Solomon's Wisdom and Power

Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon, the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel. And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him.

And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had

LINE 12. **affinity**: a connection by marriage.

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made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon⁵ loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places.

And the king went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt¹⁰ offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask what I shall give thee." And Solomon said, "Thou hast shewed unto thy servant David my father great mercy,¹⁵ according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my²⁰ God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad;²⁵ for who is able to judge this thy so great a people?"

Stories from the Old Testament

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, “Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment ; behold, I have done according to thy words. Lo, I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor ; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.” And Solomon awoke ; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then came there two women unto the king, and stood before him. And the woman said, “O my lord, I and this woman dwell in one house. And it came to pass the third day after my child was born, that a child was born to this woman ; and we were together. There was no stranger with us in the house, save we two in the house. And this woman’s child died in the night. And she arose at midnight,

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and took my son from beside me, while thine hand-maid slept, and laid it by her, and laid her dead child by me. And when I rose in the morning, behold, the child was dead; but when I had considered it in the morning, behold, it was not ⁵ my son." And the other woman said, "Nay; but the living is my son, and the dead is thy son." And this said, "No; but the dead is thy son, and the living is my son." Thus they spake before the king.

10

Then said the king, "The one saith, 'This is my son that liveth, and thy son is the dead'; and the other saith, 'Nay, but thy son is the dead, and my son is the living.'" And the king said, "Bring me a sword." And they brought a sword ¹⁵ before the king. And the king said, "Divide the living child in two, and give half to the one, and half to the other." Then spake the woman whose the living child was unto the king, and she said, "O my lord, give her the living child, and in no ²⁰ wise slay it." But the other said, "Let it be neither mine nor thine, but divide it." Then the king answered and said, "Give her the living child, and in no wise slay it; she is the mother thereof." And all Israel heard of the judgment which the ²⁵ king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment.

So king Solomon was king over all Israel. And

Stories from the Old Testament

Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt ; they brought presents, and served Solomon all the days of his life. For he had dominion over all the region on this side the river, over all the kings on this side the river ; and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

And Solomon gathered chariots and horsemen ; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. And Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.

And Solomon had horses brought out of Egypt, and linen yarn ; the king's merchants received the linen yarn at a price. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal. Ten fat oxen, and twenty oxen out of the pastures, and an hundred

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sheep, beside harts, and roebucks, and fallow deer, and fatted fowl. And officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month; they lacked nothing. Barley also and straw for the⁵ horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as¹⁰ the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; and his fame was in all nations round about. And he spake three¹⁵ thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.²⁰ And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

The Building of the Temple

And Hiram, king of Tyre, sent his servants unto Solomon, for he had heard that they had anointed²⁵ him king in the room of his father; for Hiram was

LINE 18. *hyssop*: a low, prickly shrub.

Stories from the Old Testament

ever a lover of David. And Solomon sent to Hiram, saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the ¹⁰Lord my God, as the Lord spake unto David my father, saying, 'Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.' Now therefore command thou that they hew me cedar trees out of Lebanon; ¹⁵and my servants shall be with thy servants. And unto thee will I give hire for thy servants according to all that thou shalt appoint; for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."

²⁰ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed be the Lord this day, which hath given unto David a wise son over this great people." And Hiram sent to Solomon, saying, "I have ²⁵considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the

The Story of Solomon

place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household." So Hiram gave Solomon cedar trees and fir trees according to all ⁵ his desire. And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; ¹⁰ and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home, and Adoniram was over the levy. And Solomon had threescore and ten thousand ¹⁵ that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king com- ²⁰ manded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers; so they prepared timber and stones to build the ²⁵ house.

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's

Stories from the Old Testament

reign over Israel, that he began to build the house of the Lord. And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building. So he built the house, and finished it. The oracle, the most holy place, he prepared in the house within, to set there the ark of the covenant of the Lord.

10 Then Solomon overlaid the house within with pure gold. And the whole house he overlaid with gold, until he had finished all the house; also the whole altar that was by the oracle he overlaid with gold. And within the oracle he made two
15 cherubim. And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched
20 one another in the midst of the house. And he overlaid the cherubim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. And the floor of the house he
25 overlaid with gold, within and without. In the fourth year was the foundation of the house of the Lord laid, and in the eleventh year was the house finished throughout all the parts thereof, and ac-

LINE 7. oracle: the place of communication with God.

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cording to all the fashion of it. So was he seven years in building it.

And the word of the Lord came to Solomon, saying, "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David, thy father. And I will dwell among the children of Israel, and will not forsake my people Israel." 10

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, and the candlesticks of pure gold, and the lamps, and the bowls, and the snuffers, and the censers of pure gold. So was ended all 15 the work that the king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord. 20

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of 25 David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast. And all the elders of Israel came, and the priests took up the ark. And they brought up

Stories from the Old Testament

the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.

The Splendor of King Solomon's Reign

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones. And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he

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had builded, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her. 5

And she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words until I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and 10 prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of 15 Israel; because the Lord loved Israel for ever, therefore made he thee king to do judgment and justice."

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and 20 precious stones. There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of 25 his royal bounty. So she turned and went to her own country, she and her servants.

LINE 20. talents. The talent was the largest weight used in ancient times. It was equal to 3600 shekels.

Stories from the Old Testament

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers; there came no such almug trees, nor were seen unto this day.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold. And king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind; and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps; there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of his house were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy; once in three years came the navy bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded

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all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor and spices, horses, and mules, a rate year by year.

It came to pass, when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.¹⁰ And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel,¹⁵ which had appeared unto him, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes,²⁰ which I have commanded thee, I will surely rend the kingdom from thee. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. How-²⁵beit I will not rend away all the kingdom, but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

And the time that Solomon reigned in Jerusalem

Stories from the Old Testament

over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

The Writings of Solomon

We have read how Solomon "spake three thousand proverbs, and his songs were a thousand and five." In the Old Testament there are three books that are ascribed to Solomon: *The Song of Solomon or The Song of Songs*, *Ecclesiastes*, and the book of *Proverbs*. A few selections from *Ecclesiastes* and *Proverbs* are given in this chapter.

5 The Proverbs of Solomon, the son of David, king of Israel:

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left

The Story of Solomon

hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

Go to the ant, thou sluggard; consider her ways, and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that traveleth, and thy want as an armed man.

15

Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.

Righteousness exalteth a nation; but sin is a reproach to any people.

Stories from the Old Testament

A soft answer turneth away wrath ; but grievous words stir up anger.

Pride goeth before destruction, and an haughty spirit before a fall.

5 He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.

A man that hath friends must shew himself friendly ; and there is a friend that sticketh closer ¹⁰ than a brother.

Train up a child in the way he should go ; and when he is old, he will not depart from it.

For as he thinketh in his heart, so is he.

If thou faint in the day of adversity, thy strength ¹⁵ is small.

If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink ; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

20 Where there is no vision, the people perish ; but he that keepeth the law, happy is he.

The Story of Solomon

Ecclesiastes or The words of the Preacher, the son of David, king in Jerusalem :

Vanity of vanities, saith the Preacher, vanity of vanities ; all is vanity.

To every thing there is a season, and a time to
every purpose under the heaven ; a time to be
born, and a time to die ; a time to plant, and a time
to pluck up that which is planted ; a time to kill,
and a time to heal ; a time to break down, and a
time to build up ; a time to weep, and a time to ¹⁰ laugh ;
a time to mourn, and a time to dance ;
a time to cast away stones, and a time to gather
stones together ; a time to embrace, and a time to
refrain from embracing ; a time to get, and a time to
lose ; a time to keep, and a time to cast away ; ¹⁵
a time to rend, and a time to sew ; a time to keep
silence, and a time to speak ; a time to love, and
a time to hate ; a time of war, and a time of peace.

Cast thy bread upon the waters, for thou shalt
find it after many days.

20

Remember now thy Creator in the days of thy
youth, while the evil days come not, nor the years
draw nigh, when thou shalt say, “ I have no pleasure
in them.”

Of making many books there is no end ; and ²⁵
much study is a weariness of the flesh.

Stories from the Old Testament

Let us hear the conclusion of the whole matter :
Fear God, and keep his commandments ; for this is
the whole duty of man. For God shall bring every
work into judgment, with every secret thing,
whether it be good or whether it be evil.

XVI. ELIJAH AND ELISHA

With the death of Solomon came the end of Israel as a united nation, for the people of ten of the tribes refused to accept the rule of Solomon's heir. As a result two Jewish nations arose. One of these consisted of the tribes of Judah and Benjamin and was known as the Kingdom of Judah. Its capital city was Jerusalem. The first ruler of Judah was Rehoboam, Solomon's son. The other kingdom consisted of the ten tribes and was called the Kingdom of Israel. Its capital was Samaria. Its first ruler was Jeroboam, the man who had been the leader of the ten tribes in their revolt against Rehoboam. From this time the Kingdom of Israel included only the ten tribes that rebelled against the rule of Solomon's heir.

After the death of Rehoboam and Jeroboam, kings continued to rule in Jerusalem and in Samaria. Though they had control of the temporal affairs of the kingdoms, the real leaders of the people were not the kings but prophets, men who revealed spiritual truths to the people and exhorted them to follow the teachings of Moses.

Many years after the reign of Rehoboam and Jeroboam a great crisis faced the people of all Israel, for Ahab, the ruler, made the worship of Baal the court religion. To keep the nation from accepting this heathen religion there arose in the land two great prophets, Elijah and Elisha. Their one aim was to reestablish the ancient religion of Jehovah, and to this they devoted their lives during the reigns of several kings. So well did they accomplish their aim that the danger was averted, and Israel again returned to the worship of Jehovah. The story of Elijah and Elisha

Stories from the Old Testament

is found in the first book of *Kings* beginning with chapter xvi and the first thirteen chapters of the second book of *Kings*.

Elijah and King Ahab

And in the thirty and eighth year of Asa, king of Judah, began Ahab, the son of Omri, to reign over Israel; and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years. And 5 Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him. And it came to pass that he took to wife Jezebel, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he 10 had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

And Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And the word of the Lord came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." So he went and did according unto the word of the Lord: for he 25 went and dwelt by the brook Cherith, that is

Elijah and Elisha

before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, “Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee.”¹⁰ So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks, and he called to her, and said, “Fetch me, I pray thee, a little water in a vessel, that I may drink.” And as¹⁵ she was going to fetch it, he called to her, and said, “Bring me, I pray thee, a morsel of bread in thine hand.” And she said, “As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold,²⁰ I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die.”

And Elijah said unto her, “Fear not, go and do as thou hast said. But make me thereof a little²⁵ cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, ‘The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that

Stories from the Old Testament

the Lord sendeth rain upon the earth.’’ And she went and did according to the saying of Elijah; and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither
5 did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was
10 no breath left in him. And she said unto Elijah, “What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?” And he said unto her, “Give me thy son.” And he took
15 him and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, “O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?”

20 And he stretched himself upon the child three times, and cried unto the Lord, and said, “O Lord my God, I pray thee, let this child’s soul come into him again.” And the Lord heard the voice of Elijah; and the soul of the child came into him
25 again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, “See, thy son liveth.” And the woman said to Elijah, “Now by this I know that



ELIJAH RESTORING THE WIDOW'S SON

Elijah and Elisha

thou art a man of God, and that the word of the Lord in thy mouth is truth."

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, "Go shew thyself unto Ahab; and I will send rain upon the earth." And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that troubleth Israel?" And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred which eat at Jezebel's table." So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

20

And Elijah came unto all the people, and said, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." And the people answered him not a word. Then said Elijah unto the people, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces,

Stories from the Old Testament

and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord; 5 and the God that answereth by fire, let him be God." And all the people answered and said, "It is well spoken."

And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress 10 it first, for ye are many; and call on the name of your gods, but put no fire under." And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But 15 there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, "Cry loud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or 20 peradventure he sleepeth, and must be awaked." And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when 25 midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

LINE 22. *lancets*: weapons consisting of wooden shafts with points of bronze.

Elijah and Elisha

And Elijah said unto all the people, "Come near unto me." And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons ⁵ of Jacob, unto whom the word of the Lord came, saying, "Israel shall be thy name." And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put ¹⁰ the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, "Fill four barrels with water, and pour it on the burnt sacrifice and on the wood." And he said, "Do it the second time." And they did it the second time. ¹⁵ And he said, "Do it the third time." And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering ²⁰ of the evening sacrifice, that Elijah the prophet came near, and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel and that I am thy servant, and that I have done all these things at thy word. Hear ²⁵ me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of

LINE 10. **measures.** A measure was about fifty pints.

Stories from the Old Testament

the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, “The Lord, he is the God; the Lord, he is the God.” And Elijah said unto them, “Take the prophets of Baal; let not one of them escape.” And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, “Get thee up, eat and drink; for there is a sound of abundance of rain.” So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, “Go up now; look toward the sea.” And he went up, and looked, and said, “There is nothing.” And he said, “Go



ELIJAH IN THE MIDST OF THE
DESCENDING FIRE

Elijah and Elisha

again seven times." And it came to pass at the seventh time that he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand."



THE SLAYING OF THE PROPHETS OF BAAL

And he said, "Go up, say unto Ahab: 'Prepare thy chariot, and get thee down, that the rain stop ^s thee not.'" And it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he ran before Ahab to the entrance of ^{10.} Jezreel.

And Ahab told Jezebel all that Elijah had done,

Stories from the Old Testament

and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And when he saw that, he arose, and went for his life, and came to Beersheba.

And, behold, the word of the Lord came to him, and he said unto him, "What doest thou here, Elijah?" And he said, "I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And he said, "Go forth, and stand upon the mount before the Lord." And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab, king of

LINE 28. hard by: near.

Elijah and Elisha

Samaria. And Ahab spake unto Naboth, saying, “Give me thy vineyard that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth ⁵ of it in money.” And Naboth said to Ahab, “The Lord forbid it me, that I should give the inheritance of my fathers unto thee.” And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; ¹⁰ for he had said, “I will not give thee the inheritance of my fathers.” And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto ¹⁵ him, “Why is thy spirit so sad, that thou eatest no bread?” And he said unto her, “Because I spake unto Naboth the Jezreelite, and said unto him, ‘Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard ²⁰ for it’; and he answered, ‘I will not give thee my vineyard.’” And Jezebel his wife said unto him, “Dost thou now govern the kingdom of Israel? Arise and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth, the Jez- ²⁵ reelite.” So she wrote letters in Ahab’s name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the let-

Stories from the Old Testament

ters, saying, "Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him saying, 'Thou didst blaspheme God and the king.'
5 And then carry him out, and stone him, that he may die."

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written
10 in the letters which she had sent unto them. Then they sent to Jezebel, saying, "Naboth is stoned and is dead." And it came to pass, when Jezebel heard that Naboth was stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of
15 the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead." And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the
20 Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, which is in Samaria. Behold, he is in the vineyard of Naboth, whither he is gone down
25 to possess it. And thou shalt speak unto him, saying, 'Thus saith the Lord: "Hast thou killed, and also taken possession?"'" And thou shalt speak unto him, saying, "Thus saith the Lord: "In the

LINE 3. Belial: wickedness.

Elijah and Elisha

place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."'" And Ahab said to Elijah, "Hast thou found me, O mine enemy?"

And he answered, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will make thine house like the house of Jeroboam." And of Jezebel also spake the Lord saying, "The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, "Seest thou how Ahab humbleth himself before me. Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."

LINE 23. softly: humbly.

Stories from the Old Testament

And it came to pass that the king of Israel and Jehoshaphat the king of Judah went up to battle the king of Syria. And the king of Israel said unto Jehoshaphat, "I will disguise myself, and enter into the battle; but put thou on thy robes." And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, "Fight neither with small nor great, save only with the king of Israel." And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel." And they turned aside to fight against him; and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, "Turn thine hand, and carry me out of the host; for I am wounded."

And the battle increased that day. And the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked

Elijah and Elisha

up his blood ; and they washed his armor, according unto the word of the Lord he spake.

Elijah and Elisha

And the Lord said unto Elijah, “Go, return on thy way to the wilderness of Damascus.” So he departed thence and found Elisha, who was plowing with twelve yoke of oxen before him, and he with the twelfth ; and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, “Let me, I pray thee, kiss my father and my mother, and then I will follow thee.” And he said unto him, “Go back again ; for what have I done to thee ?” And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, “Tarry here, I pray thee ; for the Lord hath sent me to Bethel.” And Elisha said unto him, “As the Lord liveth, and as thy soul liveth, I will not leave thee.” So they went down to Bethel. And Elijah said unto him, “Elisha, tarry

LINE 15. instruments : the wooden frames of the yoke and harness which were used as fuel.

Stories from the Old Testament

here, I pray thee, for the Lord hath sent me to Jericho." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho. And fifty men of the sons of the



THE TRANSLATION OF ELIJAH

5 prophets went, and stood to view afar off; and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

10 And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do

Elijah and Elisha

for thee, before I be taken away from thee.” And Elisha said, “I pray thee, let a double portion of thy spirit be upon me.” And he said, “Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; 5 but if not, it shall not be so.” And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha 10 saw it, and he cried, “My father, my father, the chariot of Israel, and the horsemen thereof.”

And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell upon him, 15 and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, “Where is the Lord God of Elijah?” And when he also had smitten the waters, they parted hither and thither; 20 and Elisha went over.

Elisha’s Deeds

And the men of the city said unto Elisha, “Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren.” And he said, “Bring me 25 a new cruse, and put salt therein.” And they brought it to him. And he went forth unto the

Stories from the Old Testament

spring of the waters, and cast the salt in there, and said, "Thus saith the Lord, 'I have healed these waters; there shall not be from thence any more death or barren land.'" So the waters were healed unto this day, according to the saying of Elisha which he spake.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen." And Elisha said unto her, "What shall I do for thee? Tell me, what hast thou in the house?" And she said, "Thine handmaid hath not any thing in the house, save a pot of oil."

Then he said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed. Then she came and told the man of God. And he said,

Elijah and Elisha

“Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.”

And it fell on a day that Elisha passed to Shunam, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as ⁵ he passed by, he turned in thither to eat bread. And she said unto her husband, “Behold now, I perceive that this is an holy man of God, who passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set ¹⁰ for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.”

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he ¹⁵ said to Gehazi his servant, “Call this Shunammite.” And when he had called her, she stood before him. And he said unto him, “Say now unto her: ‘Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou ²⁰ be spoken for to the king, or to the captain of the host?’” And she answered, “I dwell among mine own people.”

And he said, “What then is to be done for her?” And Gehazi answered, “Verily she hath no child.” ²⁵ And he said, “Call her.” And when he had called her, she stood in the door. And he said, “About this season thou shalt embrace a son.” And she said, “Nay, my lord, thou man of God,

Stories from the Old Testament

do not lie unto thine handmaid." And the woman had a son at that season that Elisha had said unto her.

And when the child was grown, it fell on a day
5 that he went out to his father to the reapers.
And he said unto his father, "My head, my head."
And he said to a lad, "Carry him to his mother."
And when he had taken him and brought him to
10 his mother, he sat on her knees till noon, and then
died. And she went up, and laid him on the bed
of the man of God, and shut the door upon him,
and went out. And she called unto her husband,
and said, "Send me, I pray thee, one of the young
men, and one of the asses, that I may run to the
15 man of God, and come again." And he said,
"Wherefore wilt thou go to him to-day? It is
neither new moon, nor sabbath." And she said,
"It shall be well." Then she saddled an ass, and
said to her servant, "Drive and go forward; slack
20 not thy riding for me, except I bid thee."

So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, yonder is that Shunammite;
25 run now, I pray thee, to meet her, and say unto her, 'Is it well with thee? Is it well with thy husband? Is it well with the child?'" And she answered, "It is well." And when she came to the man of God to the hill, she caught him by the

Elijah and Elisha

feet; but Gehazi came near to thrust her away. And the man of God said, "Let her alone, for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me." Then she said, "Did I desire a son of my Lord? Did I s not say, 'Do not deceive me'?"

Then he said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my ¹⁰ staff upon the face of the child." And the mother of the child said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; ¹⁵ but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him saying, "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead and laid upon his bed. ²⁰ He went in, therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched him- ²⁵ self upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and

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the child opened his eyes. And he called Gehazi, and said, "Call this Shunammite." So he called her. And when she was come in unto him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria. He was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel." And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel."

And he departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And it came to pass

LINE 23. pieces: probably shekels.



NAAMAN'S WIFE AND THE LITTLE CAPTIVE MAID

Elijah and Elisha

when the king of Israel had read the letter, that he rent his clothes, and said, “Am I god, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.”

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, “Wherefore hast thou rent thy clothes? Let him come now to me, ¹⁰ and he shall know that there is a prophet in Israel.” So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, “Go and wash in Jordan seven times, and ¹⁵ thy flesh shall come again to thee, and thou shalt be clean.”

But Naaman was wroth, and went away, and said, “Behold, I thought, ‘He will surely come out to me and stand, and call on the name of the ²⁰ Lord his God, and strike his hand over the place, and recover the leper.’ Are not the rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?” So he turned and went away in rage. And his servants came near, ²⁵ and spake unto him, and said, “My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, ‘Wash, and be clean’?” Then

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went he down, and dipped himself seven times in Jordan, according to the saying of the man of God ; and his flesh came again like unto the flesh of a little child, and he was clean.

5 And he returned to the man of God, he and all his company, and came and stood before him ; and he said, "Behold, now I know that there is no God in all the earth, but in Israel. Now therefore, I pray thee, take a blessing of thy servant." But
10 he said, "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it ; but he refused. And Naaman said, "Shall there not, then, I pray thee, be given to thy servant two mules' burden of earth, for thy servant will hence-
15 forth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in
20 the house of Rimmon ; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And he said unto him, "Go in peace." So he departed from him a little way.

25 But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared Naaman, this Syrian, in not receiving at his hands that which he brought ; but as the Lord liveth, I will

LINE 21. **Rimmon**: a god of the Syrians.

Elijah and Elisha

run after him, and take somewhat of him.” So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, “Is all well?” And he said, “All is well. My master hath sent me, saying, ‘Behold, even now there be come to me two young men of the sons of the prophets; give them, I pray thee, a talent of silver and two changes of garments.’”

And Naaman said, “Be content, take two talents.” And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, “Whence comest thou, Gehazi?” And he said, “Thy servant went no whither.” And he said unto him, “Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.” And he went out from his presence a leper as white as snow.

Stories from the Old Testament

Jehu Carries Out Elijah's Prophecy

And Elisha the prophet called one of the children of the prophets, and said unto him, "Gird up thy loins, and take this box of oil in thine hand and go to Ramoth-gilead. And when thou comest thither, 5 look out there Jehu the son of Jehoshaphat and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the box of oil, and pour it on his head, and say, 'Thus saith the Lord : "I have anointed thee king over Israel."'" Then open the door, and flee, and tarry not."

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; 15 and he said, "I have errand to thee, O captain." And Jehu said, "Unto which of all us?" And he said, "To thee, O captain." And he arose, and went into the house; and he poured the oil on his head, and said unto him, "Thus saith the Lord 20 God of Israel : 'I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the 25 hand of Jezebel. For the whole house of Ahab shall perish. And I will make the house of Ahab like the house of Jeroboam. And the dogs shall

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eat Jezebel in the portion of Jezreel, and there shall be none to bury her.’’’ And he opened the door and fled.

Then Jehu came forth to the servants of his lord ; and one said unto him, “Is all well ? Wherefore came this mad fellow to thee?”’’ And he said unto them, “Ye know the man and his communication.”’’ And they said, “It is false ; tell us now.”’’ And he said, “Thus spake he to me, saying, ‘Thus saith the Lord : ‘I have anointed thee king over Israel.’’’’ Then they hasted, and took every man his garment, and put it under him on the top of stairs, and blew with trumpets, saying, “Jehu is the king.”’’ And Jehu said, “If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.”’’ So Jehu rode in a chariot, and went to Jezreel.

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, “I see a company, and the driving is like the driving of Jehu, for he driveth furiously.”’’

And when Jehu was come to Jezreel, Jezebel heard of it ; and she painted her face, and tired her head, and looked out at a window. And he lifted up his face to the window, and said, “Who is on my side ? Who ?”’’ And there looked out to him two or three servants. And he said, “Throw her down.”’’ So they threw her down ; and some

LINE 23. tired : attired.

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of her blood was sprinkled on the wall and on the horses ; and he trode her under foot. And when he was come in, he did eat and drink, and said, "Go, see now this cursed woman, and bury her ; for she is a king's daughter."

And they went to bury her ; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, "This is the word of the Lord, which he spake by his servant Elijah, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel.'" So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, according to the saying of the Lord, which he spake to Elijah.

And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little ; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests ; let none be wanting ; for I have a great sacrifice to do to Baal ; whosoever shall be wanting, he shall not live." And Jehu sent through all Israel ; and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal ; and the house of Baal was full from one end

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to another. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, “Go in and slay them; let none come forth.” And they smote them with the edge of the sword; and the ⁵ guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal and burned them. Thus Jehu destroyed Baal out of Israel.

Elisha’s Death

Now Elisha was fallen sick of his sickness whereof ¹⁰ he died. And the king of Israel came down unto him, and wept over his face, and said, “O my father, my father, the chariot of Israel and the horsemen thereof.” And Elisha died, and they buried him.

O REST IN THE LORD

(ELIJAH) MENDELSSOHN

Andante ($\text{d} = 72$) *p*

The musical score consists of four staves of music for piano and voice. The top two staves are for the right hand of the piano, and the bottom two staves are for the left hand and the vocal line. The vocal line follows the lyrics:

O rest in the Lord; wait pa-tient-ly for
Him, and He shall give thee thy heart's de -
sires; O rest in the Lord; wait pa-tient-ly for
Him, and He shall give thee thy heart's de -

Accompanying dynamics include *pp* (pianissimo) and *p* (piano).

O Rest in the Lord

The musical score consists of four systems of music, each with two staves: treble and bass. The key signature changes from common time to G major (one sharp) at the beginning of the second system. The lyrics are integrated into the music, appearing below the notes in each system.

System 1: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs.

System 2: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. The lyrics "sires, and He shall give thee thy heart's de -" appear here.

System 3: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. The lyrics "sires; com-mit thy way un - to" appear here, followed by a fermata over the bass staff.

System 4: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. The lyrics "Him, and trust in" appear here, followed by a fermata over the bass staff.

System 5: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. The lyrics "Him; com-mit thy way un-to" appear here, followed by a fermata over the bass staff.

System 6: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. The lyrics "Him; and fret not thy - self be-cause of e - vil" appear here, followed by a fermata over the bass staff.

O Rest in the Lord

The musical score consists of four systems of music, each with two staves: treble and bass. The key signature is A major (no sharps or flats). The time signature varies between common time and 6/8.

System 1: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. Lyrics: "do - ers; O rest in the Lord; wait pa-tient-ly for".

System 2: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. Dynamics: *p*. Lyrics: "Him, wait pa-tient-ly for Him; O rest in the".

System 3: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. Dynamics: *pp*. Lyrics: "Lord; wait pa-tient-ly for Him, and He shall".

System 4: Treble staff starts with a dotted half note followed by eighth-note pairs. Bass staff has eighth-note pairs. Dynamics: *cresc.* Lyrics: "give thee thy heart's de - sires, and He shall".

O Rest in the Lord

The musical score consists of four staves of music for voice and piano. The top two staves are for the voice, and the bottom two are for the piano. The music is in common time, with various dynamics and performance instructions like 'cresc.' and 'sf'.

cresc. *sf*

give thee thy heart's de - sires, and he shall

give thee thy heart's de-sires; O rest in the

Lord, O rest in the Lord and wait, wait

pa-tient-ly for Him.

XVII. HEROES OF A DECLINING NATION

One by one, kings sat upon the throne of the Kingdom of Israel, but none of them could bring back to the nation the power and glory of the days of David and Solomon. Instead it grew steadily weaker and weaker until the mighty Assyrians entered Israel, overcame it, and sent the ten tribes into captivity. In Judah weak and evil kings ruled until Hezekiah, a good man and a strong ruler, came to the throne. During his reign the Assyrians tried to do to the kingdom of Judah the thing they had accomplished with Israel. This, however, they were unable to do; and Judah continued to be a nation, though a very weak and unimportant one. The story of Hezekiah and the destruction of Israel is found in the second book of *Kings*, chapters xviii–xx, and the second book of *Chronicles*, chapters xxix–xxxii.

During the years that followed the destruction of the Kingdom of Israel, the great prophet Jeremiah lived in Jerusalem and exhorted the people to be loyal to the worship of Jehovah so that they would escape the punishment that had fallen upon Israel. For more than forty years he was a prominent figure in his city, but a very unpopular one, for he prophesied that Babylonia, the mighty conqueror of Assyria, would come up to Judah and make it captive. Jeremiah lived to see this happen, and he went into captivity with his fellow countrymen. The story of this heroic prophet is in the book of *Jeremiah*.

For seventy years the Jews were captives in the land of

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Babylonia. Then, as Jeremiah had prophesied, they were given permission to return to their native land. The patriotic ones grasped the opportunity, and started the work of rebuilding their beloved city. But it was a hard task, for they were constantly beset on all sides by enemies. So weary did they grow that they finally gave up the task, and those who had come back so enthusiastically were in a sad condition. This time there came to the rescue the prophet, Nehemiah, a man of great ability. Under his leadership the walls of Jerusalem were rebuilt and rededicated, and for a few happy years life in Jerusalem was restored. The story of this leader and his helper, Ezra, is found in the book of *Ezra* and in the book of *Nehemiah*.

Thus ends the history of the Jews as it is told in the Old Testament. The Hebrew nation, once a world power, is dead, and only the patriotic people of Judah are left in the city of David.

The Reign of Hezekiah

Now it came to pass that Hezekiah, the son of Ahaz, king of Judah, began to reign. And he did that which was right in the sight of the Lord, according to all that David his father did. So there was great joy in Jerusalem for since the times of Solomon, the son of David king of Israel, there was not the like in Jerusalem.

And it came to pass that the king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it. And the king of Assyria did carry away Israel unto Assyria, and put them in the cities of the Medes, because they obeyed not the voice of the Lord their God, but

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transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers. So was Israel carried away out of their own land to Assyria unto this day.

10 And the king of Assyria brought men from Babylon, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

Now in the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king of Assyria, saying, "That which thou puttest on me will I bear." And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria.

And Hezekiah prayed before the Lord, and said,

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“O Lord God of Israel, who dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,⁵ and have cast their gods into the fire. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.”¹⁰

Then Isaiah, the prophet, sent to Hezekiah, saying, “Thus saith the Lord God of Israel: ‘That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard. The king of Assyria shall not come into this city, nor shoot an arrow¹⁵ there, nor come before it with shield, nor cast a bank against it. For I will defend this city, to save it for mine own sake, and for my servant David’s sake.’”

And it came to pass that night that the angel of²⁰ the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and²⁵ dwelt at Nineveh. And it came to pass, as he was worshiping in the house of his god, that his sons smote him with the sword.

At that time the son of the king of Babylon sent

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letters and a present unto Hezekiah. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and ⁵ all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Thus God left him, to try him, that he might know all that was in his heart. Then came ¹⁰ Isaiah, the prophet, unto the king, Hezekiah, and said unto him, "What said these men? And from whence came they unto thee?" And Hezekiah said, "They are come from a far country, even from Babylon." And he said, "What have they ¹⁵ seen in thine house?" And Hezekiah answered, "All the things that are in mine house have they seen; there is nothing among my treasures that I have not shewed them." And Isaiah said unto Hezekiah, "Hear the word of the Lord: 'Behold, ²⁰ the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left,' saith the Lord. And thy sons shall they take away; and they shall be servants in the ²⁵ palace of the king of Babylon."

And Hezekiah slept with his fathers, and they buried him in the chieftest of the sepulchers of the sons of David. And all Judah and the inhabitants of Jerusalem did him honor at his death.

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The Captivity of Judah

Then the word of the Lord came unto Jeremiah saying, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Declare this in the house of Jacob, and publish it in Judah, saying, 'Hear now this, O foolish people and without understanding; who have eyes, and see not; who have ears, and hear not. Thus saith the Lord of hosts, the God of Israel: "Lo, I will bring a nation upon you from far; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Is there no balm in Gilead; is there no physician there? Why then is not the health of my people recovered?"'

"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones and the light of the candle. And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. Then I will set mine

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eyes upon them for good, and I will bring them again to this land. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.””



THE JEWS TAKEN CAPTIVE INTO BABYLON

In the ninth year of Zedekiah, king of Judah, came Nebuchadnezzar, king of Babylon, and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah the city was broken up. And all the princes of the king of Babylon came in. And the Chaldeans' army overtook Zedekiah and when they had taken him, they

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brought him up to Nebuchadnezzar king of Babylon, and he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah before his eyes ; also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes ; and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes ; all these he brought to Babylon.

Seventy Years Later: The Edict of King Cyrus

Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, "Thus saith Cyrus king of Persia : 'The Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people ? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with

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silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.’”

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus, king of Persia, bring forth. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then the people of the land weakened the hands of the people of Judah and troubled them in building. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.

The Work of Nehemiah

“As I, Nehemiah, was in Shushan, the palace, Hanani, one of my brethren, came, he and certain men of Judah. And I asked them concerning

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the Jews that had escaped, and concerning Jerusalem. And they said unto me, ‘The wall of Jerusalem is broken down, and the gates thereof are burned with fire.’ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

“I was the king’s cupbearer. And it came to pass in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, ¹⁰ and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, ‘Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart.’ Then I was very sore afraid, ¹⁵ and said unto the king, ‘Let the king live for ever; why should not my countenance be sad, when the city, the place of my fathers’ sepulchers, lieth waste, and the gates thereof are consumed with fire?’ Then the king said unto me, ‘For what dost thou ²⁰ make request?’ So I prayed to the God of heaven. And I said unto the king, ‘If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchers, that I may build ²⁵ it.’ And the king said unto me (the queen also sitting by him), ‘For how long shall thy journey be? And when wilt thou return?’ So it pleased the king to send me; and I set him a time.

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"So I came to Jerusalem. And I said, 'Come, let us build up the wall of Jerusalem, that we be no more a reproach.' And they said, 'Let us



NEHEMIAH REBUILDING THE WALLS OF JERUSALEM

rise up and build.' So they strengthened their hands for this good work. So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work.

"But it came to pass that when the Arabians, and the Ammonites, and the Ashdodites heard ¹⁰ that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to

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come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God and set a watch against them day and night, because of them. In the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And the builders, every one had his sword girded by his side, and so builded.

“And all the people gathered themselves together ¹⁰ as one man into the street that was before the water gate. And Ezra the priest brought the law before the congregation both of men and women. And Ezra blessed the Lord, the great God. And all the people answered, ‘Amen, Amen,’ with lifting ¹⁵ up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground. And also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced; ²⁰ so that the joy of Jerusalem was heard even afar off.”

XVIII. THE STORY OF DANIEL

During the captivity of the Jews in Babylonia there arose a man of the Hebrews, Daniel the prophet, who, as the trusted advisor of the ruler, not only gave him counsel but also helped him to govern his vast empire. With the death of Nebuchadnezzar Daniel evidently lost his high office, but when the new king was in trouble he learned of the Hebrew prophet and asked Daniel to help him. Again this man of the captive people rose to a place of eminence, which he kept for many years. The story of Daniel is found in the book of *Daniel*. You will notice in part of the story about Nebuchadnezzar that the author of *Daniel*, like the author of *Nehemiah*, changed the form of his story to make it more impressive and interesting.

Daniel and His Friends

In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand, with 5 part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz, the master of his servants, that he should 10 bring certain of the children of Israel; children in

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whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah; unto whom the master of the servants gave names, for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

15

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the master of the servants that he might not defile himself. Now God had brought Daniel into favor and tender love with the master of the servants. And the master of the servants said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king." Then said

LINE 25. **worse liking**: worse looking; that is, not plump and healthy.

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Daniel to Melzar, whom the master of the servants had set over Daniel, Hananiah, Mishael, and Azariah, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants." So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the master of the servants brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

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Nebuchadnezzar's Dream of the Image

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, "I have dreamed a dream, and my spirit was troubled to know the dream." Then spake the Chaldeans to the king, "O king, live for ever; tell thy servants the dream, and we will shew the interpretation." The king answered and said to the Chaldeans, "The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore shew me the dream, and the interpretation thereof."

20

They answered again and said, "Let the king tell his servants the dream, and we will shew the interpretation of it." The king answered and said, "I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if 25 ye will not make known unto me the dream, there is but one decree for you; for ye have prepared

Stories from the Old Testament

lying and corrupt words to speak before me, till the time be changed. Therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.” The Chaldeans answered before
5 the king, and said, “There is not a man upon the earth that can shew the king’s matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and
10 there is none other that can shew it before the king, except the gods whose dwelling is not with flesh.” For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the
15 wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch, the captain of the king’s guard, which was gone forth to slay the wise men of Babylon.
20 He answered and said to Arioch the king’s captain, “Why is the decree so hasty from the king?” Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew
25 the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of heaven concerning this secret; that

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Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven, and said, "I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hath made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter."

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon. He went and said thus unto him, "Destroy not the wise men of Babylon; bring me in before the king, and I will shew unto the king the interpretation." Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered in the presence of the king, and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. "Thou, O king, sawest, and behold a great image.

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This great image, whose brightness was excellent, stood before thee ; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his thighs of brass, his legs 5 of iron, his feet part of iron and part of clay. Thou sawest that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and 10 the gold, broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, that no place was found for them ; and the stone that smote the image became a great mountain, and filled the whole 15 earth.

“ This is the dream ; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings ; for the God of heaven hath given thee a kingdom, power, and strength, and glory. 20 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior 25 to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron ; forasmuch as iron breaketh in pieces and subdueth all things ; and as iron that breaketh all these,

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shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided ; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men ; but they shall 10 not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and 15 consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made 20 known to the king what shall come to pass hereafter ; and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face and worshiped Daniel, and commanded 25 that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, "Of a truth it is, that your God is a God of

LINE 26. oblation: sacrifice.

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gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon ; but Daniel sat in the gate of the king.

Daniel's Friends in the Fiery Furnace

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits ; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar, the king, sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar had set up. Then an herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet,

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flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.” Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near and accused the Jews. They spake and said to the king Nebuchadnezzar, “O king, live for ever. Thou, O king, hast made a decree that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.”

Then was Nebuchadnezzar full of fury, and the

LINE 1. **sackbut**: triangular harp. **dulcimer**: a musical instrument similar to a bagpipe.

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form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen,⁹ and their hats, and their other garments,¹⁰ and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego,¹⁵ fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king." He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then Nebuchadnezzar came near to the mouth of the fiery furnace and spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most

LINE 9. hosen: garments covering the legs and hips.

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high God, come forth and come hither.” Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the princes, governors, and captains, and the king’s counselors, being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake and said, “Blessed be the God of Shadrach, Meshach, and Abed-nego, 10 who hath sent his angel and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god except their own God. Therefore I make a decree: That every people, 15 nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces because there is no other God that can deliver after this sort.” Then the king promoted Shadrach, Meshach, and Abed- 20 nego, in the province of Babylon.

Nebuchadnezzar’s Dream of the Tree

Nebuchadnezzar, the king, unto all people, nations and languages, that dwell in all the earth: “Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God 25 hath wrought toward me. How great are his signs! And how mighty are his wonders! His kingdom

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is an everlasting kingdom, and his dominion is from generation to generation.

“ I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace. I saw a dream which
5 made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then
10 came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them. But they did not make known unto me the interpretation thereof. But at last Daniel came in before me, whose name was Belteshazzar,
15 according to the name of my god, and in whom is the spirit of the holy gods; and before him I told the dream, saying, ‘O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee,
20 tell me the visions of my dream that I have seen, and the interpretation thereof.

“ Thus were the visions of mine head in my bed : I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew
25 and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and

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the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus : “ Hew down the tree, and cut ⁵ off his branches ; shake off his leaves, and scatter his fruit ; let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the ¹⁰ field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man’s, and let a beast’s heart be given unto him ; and let seven times pass over him.” This dream I ¹⁵ king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation ; but thou art able, for the spirit of the holy ²⁰ gods is in thee.’ ”

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake and said, “ Belteshazzar, let not the dream or the interpretation ²⁵ thereof trouble thee.” Belteshazzar answered and said, “ My lord, the tree that thou sawest which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ;

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whose leaves were fair, and the fruit thereof much, and it was meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation ; it is thou, O 5 king, that art grown and become strong ; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, ‘Hew the tree down, 10 and destroy it ; yet leave the stump of the roots thereof in the earth even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass 15 over him’ ; this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king : that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass 20 as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump 25 of the tree roots ; thy kingdom shall be sure unto thee, after thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing

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mercy to the poor; if it may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake,⁵ and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the word was in the king's mouth, there fell a voice from heaven, saying, "O king Nebuchadnez-¹⁰ zar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know¹⁵ that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven,²⁰ till his hairs were grown like eagles' feathers, and his nails like birds' claws.

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most²⁵ High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are

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reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, ‘What doest thou?’ At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment.”

The Handwriting on the Wall

Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple, which was in Jerusalem; that the king, and his princes, and his wives might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king, and his princes, and his wives, drank in them. They drank wine, and praised the gods of gold, and of silver, and of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon

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the wall of the king's palace ; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.⁵ The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with ¹⁰ scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." Then came in all the king's wise men ; but they could not read the writing, nor make known to the king the interpretation thereof. Then was ¹⁵ king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen by reason of the words of the king and his lords came into the banquet house ; ²⁰ and the queen spake and said, "O king, live for ever. Let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods ; and in the days of thy father light and under- ²⁵ standing and wisdom, like the wisdom of the gods, was found in him ; whom the king, Nebuchadnezzar thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers. Forasmuch

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as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel,
5 whom the king named Belteshazzar; now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought
10 in before the king. And the king spake and said unto Daniel, "Art thou that Daniel who art of the children of the captivity
15 of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that
20 light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me,
25 that they should read this writing and make known unto me the interpretation thereof; but they could not shew the interpretation of



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the thing. And I have heard of thee, that thou canst make interpretations and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold ⁵ about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the ¹⁰ king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor; and for the majesty that he gave him, all people, nations, and languages, ¹⁵ trembled and feared before him. Whom he would, he slew; and whom he would, he kept alive; and whom he would, he set up; and whom he would, he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed ²⁰ from his kingly throne, and they took his glory from him. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the ²⁵ dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

"And thou his son, O Belshazzar, hast not hum-

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bled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven and they have brought the vessels of his house before thee, and thou, and thy lords, and thy wives, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know. And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified; then was the part of the hand sent from him; and this writing was written.

“And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.”

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.

Daniel in the Den of Lions

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over

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the whole kingdom ; and over these three presidents, of whom Daniel was first ; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful ; neither was there any error or fault found in him. Then said these men, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” Then these presidents and princes assembled together to the king, and said thus unto him, “King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.” Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was

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signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree, "Hast thou not signed a decree that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not." Then answered they and said before the king, "That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians is that no decree nor statute which the king establisheth may be changed." Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy

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God whom thou servest continually, he will deliver thee." And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that the purpose might not be changed⁵ concerning Daniel. Then the king went to his palace, and passed the night fasting ; neither were instruments of music brought before him, and his sleep went from him.

Then the king arose very early in the morning,¹⁰ and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then said¹⁵ Daniel unto the king, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me ; forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt." Then²⁰ the king was exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery

²⁵

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of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all the people, nations, and languages, that dwell in all the earth :
5 “Peace be multiplied unto you. I make a decree
that in every dominion of my kingdom men tremble
and fear before the God of Daniel, for he is the
living God, and steadfast for ever, and his king-
dom that which shall not be destroyed, and his
10 dominion shall be even unto the end. He deliver-
eth and rescueth, and he worketh signs and won-
ders in heaven and in earth, who hath delivered
Daniel from the power of the lions.”

So this Daniel prospered in the reign of Darius,
15 and in the reign of Cyrus the Persian.

XIX. THE STORY OF ESTHER

While the Jews were captives in Babylonia, a woman of the Hebrew race and of humble life rose to a place of influence, and at a critical time was able to save her people from being destroyed. The story of this woman is found in the book of *Esther*.

Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces); that in those days, when the king Ahasuerus sat on the throne of his kingdom, 5 he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him. And when an hundred and four-score days were expired, the king made a feast unto all the people 10 that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, 15 according to the state of the king. And the drinking was according to the law; none did compel, for so the king had appointed to all the officers of his house that they should do according to every man's pleasure.

20

Stories from the Old Testament

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty, for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains. Therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, who knew the times, "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported: 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' Likewise shall the ladies of Persia and Media say this day unto all the king's princes who have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal command-

The Story of Esther

ment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered: That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when⁵ the king's decree which he shall make shall be published throughout all his empire (for it is great), all the wives shall give to their husbands honor, both to great and small."

And the saying pleased the king and the princes; ¹⁰ and the king did according to the word of Memucan; for he sent letters into all the king's provinces, unto every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that ¹⁵ it should be published according to the language of every people.

After these things said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king. And let the king ap- ²⁰ point officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain. And let the maiden which pleaseth ²⁵ the king be queen instead of Vashti." And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew whose name was Mordecai, who had been

Stories from the Old Testament

carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Esther,
5 his uncle's daughter, for she had neither father nor mother. And the maid was fair and beautiful, whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's command-
10 ment was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai. And the maiden pleased him, and she obtained kind-
15 ness of him; and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred, for Mordecai had charged her that she should not shew it. And Mordecai walked every day before
20 the court of the women's house, to know how Esther did, and what should become of her.

So Esther was taken unto king Ahasuerus into his house royal. And the king loved Esther above all the women, and she obtained grace and favor in
25 his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast.



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ESTHER PRESENTING HERSELF BEFORE AHASUERUS

The Story of Esther

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. (Esther had not yet shewed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai,⁵ like as when she was brought up with him.) In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, those who kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to¹⁰ Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book¹⁵ of the chronicles before the king.

After these things did king Ahasuerus promote Haman and advanced him, and set his seat above all the princes that were with him. And all the king's servants that were in the king's gate bowed²⁰ and reverenced Haman, for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, who were in the king's gate, said unto Mordecai, "Why transgresseth thou the king's²⁵ commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand; for he had told

Stories from the Old Testament

them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone, for they had shewed him the people of Mordecai. Wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And Haman said unto king Ahasuerus, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries." And the king took his ring from his hand, and gave it unto Haman, the Jews' enemy. And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after

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their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out,¹⁰ being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done,¹⁵ Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry; and came even before the king's gate, for none might enter into the king's gate clothed with sackcloth. And ²⁰ in every province whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

25

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he

Stories from the Old Testament

received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and
5 why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the
10 king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the
15 king to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai. Again Esther spake unto Hatach, and gave him commandment unto Mordecai, "All
20 the king's servants, and the people of the king's provinces do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king
25 shall hold out the golden scepter, that he may live; but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther,

The Story of Esther

“Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed. And who knoweth whether thou art come to the kingdom for such a time as this?” Then Esther bade them return Mordecai this answer, “Go, gather together all the Jews that are present in Shushan, and fast ¹⁰ ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise. And so will I go in unto the king, which is not according to the law; and if I perish, I perish.” So Mordecai went his way, and did ¹⁵ according to all that Esther had commanded him.

Now it came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king’s house, over against the king’s house; and the king sat upon his royal ²⁰ throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. ²⁵ So Esther drew near, and touched the top of the scepter. Then said the king unto her, “What wilt thou, queen Esther? And what is thy request? It shall be given thee even to the half of

Stories from the Old Testament

the kingdom. And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

5 Then the king said, "Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, "What is thy petition? And it shall be granted thee. And what is thy request? Even to the half of the kingdom it shall be performed." Then answered Esther, and said, "My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself; and when he came home, he sent and called for his friends and his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said

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moreover, “Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai,⁵ the Jew sitting at the king’s gate.” Then said his wife and all his friends unto him, “Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto¹⁰ the banquet.” And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.¹⁵ And it was found written that Mordecai had told of two of the king’s chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, “What honor and dignity hath been done to Mordecai for this?” Then²⁰ said the king’s servants that ministered unto him, “There is nothing done for him.” And the king said, “Who is in the court?”

Now Haman was come into the outward court of the king’s house, to speak unto the king to hang²⁵ Mordecai on the gallows that he had prepared for him. And the king’s servants said unto him, “Behold, Haman standeth in the court.” And the king said, “Let him come in.” So Haman came

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in. And the king said unto him, "What shall be done unto the man whom the king delighteth to honor?" Now Haman thought in his heart, "To whom would the king delight to do honor more than to myself?" And Haman answered the king, "For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head. And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him: 'Thus shall it be done to the man whom the king delighteth to honor.'"

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate. Let nothing fail of all that thou hast spoken." Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him: "Thus shall it be done unto the man whom the king delighteth to honor." And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told his wife and all his friends every thing

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that had befallen him. Then said his wise men and his wife unto him, “If Mordecai be of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.” And while they were yet talking with him, 5 came the king’s chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, 10 “What is thy petition, queen Esther, and it shall be granted thee; and what is thy request and it shall be performed, even to the half of the kingdom?” Then Esther the queen answered and said, “If I have found favor in thy sight, O king, 15 and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, 20 although the enemy could not countervail the king’s damage.”

Then the king Ahasuerus answered and said unto Esther the queen, “Who is he, and where is he, that durst presume in his heart to do so?” 25 And Esther said, “The adversary and enemy is this wicked Haman.” Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went

Stories from the Old Testament

into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. And one of the chamberlains 5 said before the king, "Behold, also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said, "Hang him thereon." So they hanged Haman on 10 the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

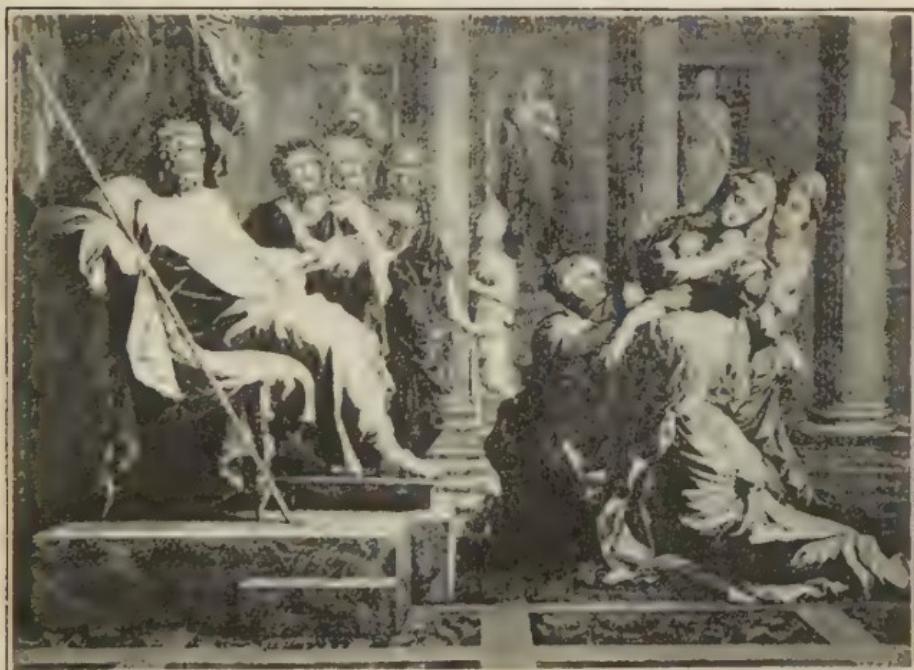
On that day did the king Ahasuerus give the house of Haman the Jew's enemy unto Esther the queen. And Mordecai came before the king; for 15 Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, 20 and fell down at his feet, and besought him with tears to put away the mischief of Haman and his device that he had devised against the Jews. Then the king held out the golden scepter toward Esther. So Esther arose, and stood before the 25 king, and said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews which are in

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all the king's provinces. For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have



ESTHER BEFORE AHASUERUS

given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal ¹⁰ it with the king's ring; for the writing which is written in the king's name and sealed with the king's ring, may no man reverse."

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Then were the king's scribes called at that time, and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day.

And Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

And Mordecai sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to establish this among them,

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that they should keep the fourteenth day of the month and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day ; 5 that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them ; because Haman, the enemy of all the 10 Jews, had devised against the Jews to destroy them, and had cast Pur (that is, the lot) to consume them, and to destroy them. Wherefore they called these days Purim after the name of Pur.

Therefore the Jews ordained that these days 15 should be remembered and kept throughout every generation, every family, every province, and every city ; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. 20

TEARS, ASSIST ME

(ESTHER)

Larghetto ($\text{♩} = 96$) GEORG FRIEDRICH HAENDEL

Musical score for the first system of "Tears, Assist Me". The key signature is one flat (B-flat), and the time signature is common time (indicated by '8'). The tempo is Larghetto, with a note value of $\text{♩} = 96$. The vocal line begins with a forte dynamic (f) on the first measure, followed by eighth-note chords. The piano accompaniment consists of eighth-note chords in the bass line.

Musical score for the second system of "Tears, Assist Me". The key signature changes to no sharps or flats. The vocal line continues with eighth-note chords. The piano accompaniment provides harmonic support with eighth-note chords in the bass line.

Musical score for the third system of "Tears, Assist Me". The key signature changes back to one flat (B-flat). The vocal line continues with eighth-note chords. The piano accompaniment provides harmonic support with eighth-note chords in the bass line. A dynamic marking 'p' (pianissimo) is placed above the piano part in the fourth measure.

ESTHER

Tears, as - sist me,

Musical score for the final system of "Tears, Assist Me". The vocal line concludes with the lyrics "Tears, as - sist me,". The piano accompaniment provides harmonic support with eighth-note chords in the bass line.

Tears, Assist Me

Pit-y mov-ing Justice cru - el Fraud re-prov-ing;

Hear,O God,Thy ser-vant's pray'r; Hear,O God, Thy

ser-vant's pray'r; Hear,O God, Thy servant's pray'r.

p Is it

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Tears, Assist Me

A musical score for a voice and piano. The score consists of four systems of music, each with two staves: treble and bass. The key signature is one flat, and the time signature is common time (indicated by 'C'). The vocal line begins with a melodic line in the treble staff, accompanied by eighth-note chords in the bass staff. The lyrics are as follows:

blood that must a - tone? Take, O take my life a -
lonely, And Thy chos - en peo - ple spare, . . .
spare, . . .
spare, . . .

Tears, Assist Me

A musical score for a voice and piano. The top staff shows a treble clef, a key signature of one flat, and a tempo marking of eighth note = 66. The middle staff shows a bass clef, a key signature of one flat, and a tempo marking of eighth note = 66. The bottom staff shows a bass clef, a key signature of one flat, and a tempo marking of eighth note = 66. The lyrics are as follows:

Thy cho -
sen peo - ple spare. Is it blood that
must a - tone? Take, O take my life . . .
a - lone, . . .

Tears, Assist Me

A musical score for a solo voice and piano. The score consists of four systems of music, each starting with a brace.

System 1: Treble clef, B-flat key signature, common time. The vocal line begins with eighth-note pairs. The lyrics are: ". . . and thy cho - sen peo - ple spare, and thy". The piano accompaniment features eighth-note chords in the bass and eighth-note patterns in the treble.

System 2: Treble clef, B-flat key signature, common time. The vocal line continues with eighth-note pairs. The lyrics are: "cho - sen peo-ple spare.". The piano accompaniment includes a dynamic instruction *f*.

System 3: Treble clef, B-flat key signature, common time. The vocal line begins with eighth-note pairs. The piano accompaniment features eighth-note chords in the bass and eighth-note patterns in the treble.

System 4: Treble clef, B-flat key signature, common time. The vocal line begins with eighth-note pairs. The piano accompaniment features eighth-note chords in the bass and eighth-note patterns in the treble. A dynamic instruction *p* is placed below the vocal line.

APPENDIX

A FAMOUS LIBRARY

For hundreds of years men and women all over the world have been trying to write a book that would be the most famous of all books, a book that every one would wish to read, a book that would be so cherished that it would live forever. For nearly as many years men, whose business it is to print and publish books, have been trying to select new books that would be most popular among the people; they have always been looking for "the best seller," because to print it would mean great wealth for them. But neither the writers nor the publishers have been able to accomplish their aim, for "the best seller in all the world" was written more than a thousand years ago by many authors.

This famous book is really a library containing sixty-six books. This one-book library consists of history and biography, essays and sermons, dramas and stories, and songs and poems. Within its pages is told the political and social and religious life of a nation for thousands of years. In its chapters we read of the most famous people of the world, how they spent years in wandering about the earth, how they founded a nation, and how they again became wanderers among the peoples of the earth. This one book was for many hundreds of years the most carefully guarded companion of an entire

Appendix

nation. So beloved was it that it was kept in the most holy place and guarded zealously by the highest priests.

In modern times it is now read by all kinds of people in all nations of the earth. Some read it for the narrative it contains; some read it for the wisdom they find in it; others read it because they love the characters that live in its pages; but every one reads it for the beauty of its language and its wonderfully interesting stories. This, then, has been the history of the Bible, the most famous book in the world, the very best seller, and the greatest storehouse of all kinds of literature.

This famous library has not always been called the Bible. A few hundred years ago a man used that word when he spoke of the sacred Hebrew writings, and since then all people have used the term. Let us glance at this word *Bible*. The *byblus*, generally known as the papyrus, is a reed that grows in Egypt. From the pith of the *byblus* the ancient Egyptians got the material from which they made their books. Consequently the word *byblus* came to be closely associated with books, and from this beginning the word traveled through the Greek and the Latin until it came to mean a collection of small books. You can see that it is quite appropriate to use this term when mentioning the sacred books of the Hebrews.

The library contained in the Bible is divided into two parts, each of which is now called in English a *testament*. The Hebrews themselves first called their sacred writings "The Book of the Covenant," for it contained a record of the solemn agreement between



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A STREET IN BETHLEHEM



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LIFE IN ANCIENT PALESTINE

A Famous Library

the Hebrews and God. The Latin translation of the Greek word meaning covenant is *testamentum*, and out of it grew the English word *testament*. So in the Old Testament we read about the life and history of the Hebrew people up to the time of Christ, and we learn of the agreement or covenant that existed between them and God. The second testament, called the New Testament, depicts the life of Christ and of those who followed him.

Like all other peoples, the Hebrews did not always have a written literature. All their traditions and history were told orally from one generation to another. Stories were recited, songs were sung, and laws were made and explained by the priests. Then there came a time when all these were written down. An account of how this was done is told in one of the books of the Old Testament, which we shall read later.

The books of the Bible were written originally in Hebrew by hand. When copies were needed, each was written, letter by letter and word by word, by the priests and scholars. Of course this took a great amount of time and trouble. Furthermore, many errors crept in, for the priest often mistook one letter for another; sometimes he lost his place and omitted lines; now and then he confused explanations or remarks, which had been written on the margin, with the text; consequently he inserted this material into the copy. Thus errors increased in a very natural way. Little by little the originals disappeared; the papyrus wore out or was lost or destroyed. For this reason there are now no correct originals to which scholars can

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go. But archaeologists are digging down into the soil of Egypt and Syria and ancient Assyria and Babylonia, the homes of the Hebrews, and are helping us to know much about ancient peoples. Although we may not have the original books, and though there may be many errors in the ones we possess, we have the wonderfully interesting and beautiful stories of the Old Testament translated into equally beautiful English.

Whatever may be one's purpose in reading the Bible, it is a fact that every well educated person is acquainted with the characters and the events depicted in it. If some one should say to you, "What are the Ten Commandments?" you would marvel at his ignorance. There are many, many other expressions that are quite as well known, which you should learn to recognize if you are not now acquainted with them. The Old Testament is a source from which all our serious prose and poetry draw expressions and thoughts, and surely no modern boy or girl will hope to understand his own literature without knowing something about the story of Israel as it is told in the Old Testament. In the chapters of this book, you will find many of the most famous stories of the Bible.

INTERESTING VERSIONS AND STORIES OF THE OLD TESTAMENT

We have learned that the original Old Testament was written in Hebrew, the language of the Hebrew people. After Alexander conquered the world, the Greek-speaking Jews of Alexandria translated the Old Testament into Greek. Then, when the Romans ruled the world,

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it was translated into Latin. Interest in the sacred books of the Jews increased, and gradually the Old Testament was translated into many other languages, among which was the Anglo-Saxon, the old English language, and then, still later, more modern English.

In the beginning of the seventeenth century, the Puritans complained of some of the practices of the church. To remedy this matter, King James called together the religious leaders of the land. During the conference it was suggested that a new and accurate version of the Bible be made. All men acquainted with Hebrew or Greek were asked to make known any changes that should be made. In 1607 the best Hebrew and Greek scholars of the land began their task and worked on it for three years. Then in 1611 the version, known as the Authorized King James Version, was given to the world. The volumes were sixteen by ten and one-half inches; the binding was full leather; the covers were one-half inch thick; and the books weighed seventeen and one-half pounds.

The stories that you read in this book have been taken from the King James Version. The English language of 1607 was different in many respects from the English we write and speak to-day. You will notice words that are not used now, and you will see that in some cases the spelling is different. As you read the stories, you will realize that the language of the Bible is more beautiful than the language of modern days. Men versed in Hebrew tell us that those English scholars who gave us the King James Version translated into English the Hebrew manner of speaking and

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writing. All students of English literature agree that this version of the Bible contains the most beautiful and most perfect English ever written.

For more than two centuries the King James Version was accepted as an accurate translation. In the nineteenth century, however, many old manuscripts were discovered, and scholars found that the Authorized Version was not entirely accurate. British and American scholars then went to work. Fourteen years later, in 1885, they produced the Revised Version. Still later American scholars made the American Revised Version. Many other interesting versions have been made, but these three are the most popular.

Many writers who appreciate the beauty and charm of the Old Testament have edited it especially for young people. Some have merely made selections or adaptations of the Bible. Others have taken the stories and told them in their own words. No doubt you will wish to know some of these books.

Adaptations of the Bible

1. *The Bible for Young People*, illustrated, compiled by Mrs. Joseph B. Gilder. The Century Co., 1902.
2. *Bible Stories — Old Testament — Modern Reader's Bible*, edited by Richard G. Moulton. The Macmillan Company, 1908.
3. *Children's Bible*, illustrated, translated and arranged by Henry A. Sherman and Charles Foster Kent. Charles Scribner's Sons, 1922.
4. *The Children's Bible*, arranged by Arthur Mee. Hodder and Stoughton.
5. *The Bible Story*, illustrated, William Canton. Hodder and Stoughton, 1915.

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Stories of the Bible

1. *Story of the Bible*, illustrated, Jesse L. Hurlbut. The John C. Winston Company.
2. *Stories from the Bible*, illustrated, Alfred J. Church. The Macmillan Company, 1890.
3. *The Story of the Chosen People*, H. A. Guerber. American Book Company, 1896.
4. *Tales of Captains and Conquests*, illustrated, Newton Marshall Hall. Ginn and Company, 1922.
5. *Tales of the Far-Off Days*, illustrated, Newton Marshall Hall. Ginn and Company, 1922.
6. *The Garden of Eden*, illustrated, George Hodges. Houghton Mifflin Company, 1909.
7. *The Castle of Zion*, illustrated, George Hodges. Houghton Mifflin Company, 1912.
8. *Hero Stories from the Old Testament*, illustrated, Seymour Loveland. Rand McNally & Company, 1921.
9. *Old, Old Tales from the Old, Old Book*, illustrated, Nora Archibald Smith. Doubleday, Page & Co., 1916.
10. *Stories from the Old Testament*, illustrated, Harriet S. Blaine Beale. Duffield and Company, 1907.
11. *Old Stories of the East*, James Baldwin. American Book Company, 1895.
12. *Bible Stories to Read and Tell*, arranged by Frances Jenkins Alcott. Houghton Mifflin Company, 1916.
13. *An Old, Old Story Book*, illustrated, compiled by Eva March Tappan. Houghton Mifflin Company, 1910.

THE LANGUAGE OF THE BIBLE

In order to understand the language of the Bible, we must first understand the nature and temperament of the ancient Hebrews. Most American boys and girls and nearly all adults think it is sentimental to show affection, that it is weak to show sorrow, that it is

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foolish to show joy. Consequently they cover their feelings, and bear their sorrow in silence and hide their affection under a mask of indifference. The ancient Hebrew was not at all like us in this respect. He gave free rein to his feelings, whether he felt sorrow or joy, anger or pleasure. He showed his suffering freely. He was eager for sympathy, and he rewarded it generously and earnestly. He loved devotedly and was not ashamed to show his affection quite openly. We often read such expressions as these: "He ran to meet him, and embraced him, and kissed him," "He wept aloud and the Egyptians and the house of Pharaoh heard," "Moreover he kissed all his brethren and wept." We never feel that these ancient people were weak or silly or sentimental when they expressed so openly their intense emotional nature; rather we realize that they were great people with strong characters.

The Hebrew was as intense in expressing his thought in his speech as he was in showing his feelings in his actions. Every word and phrase he uttered was a picture, a vivid image. Words in Hebrew were always pictorial and concrete and rich in coloring. Consequently every utterance was pictorial; every expression was picturesque. For instance, when the Hebrew poet wished to describe his helpless despair, he did it in this figurative language :

" I sink in deep mire
Where there is no standing.
I am come into the deep waters
Where the floods overflow me."

The Hebrews loved the sea, the sky, the mountains, the

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birds of the air, and the beasts of the field ; they were greatly influenced by all these aspects of nature and constantly used them in figurative and symbolic language to express deep feeling and serious thoughts. One of their greatest writers describes the greatness of God in the following manner :

“ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.”

A Hebrew poet took another phase of nature to make a beautiful and picturesque comparison :

“ As the hart panteth after the water brooks,
So panteth my soul after thee, O God.”

The following lines of exquisite poetry show regard for nature :

“ Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her
young,
Even thine altars, O Lord of hosts, my king and my God.”

Another characteristic of the Hebrew language is the imaginative quality that one finds in many expressions. A modern writer from Palestine tells us that the Hebrews considered “mild accuracy a weakness.” They were not content unless they let their fancy roam and expressed their thoughts in a vivid way. For example, in one passage of the Bible, the Hebrew writer tells what happened at the door of a certain house ; in describing the event, he says, “All the city gathered at the door.” An American would have expressed the

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thought in such a prosaic expression as, "Several people gathered at the door"; but that would have been too colorless for the ancient Hebrew. He spoke in poetic terms; he piled up superlative expressions and made his hearers feel what he felt and see what he saw in his imagination. When the Hebrew wrote of the most common action that a person could perform, he was not satisfied to make a single statement; he must make the act vivid and impressive. So he would say: "He arose and went," "They lifted up their eyes and looked," "He opened his lips and spoke."

Still another fascinating characteristic about Hebrew literature is the kind of language that was used. The Hebrew was never a business man; his life did not center in industry or commerce as does the life of most Americans to-day. The life of the Hebrew centered in his religion; he was always a worshiper, even when he was performing the most menial tasks in his everyday life. Consequently his language was religious, and there was no difference between the language he used when he was about his work and when he was at worship. If a person started out on a journey, his companions would not say, as we do, "Take good care of yourself"; instead they would exclaim, "Go, in the keeping and protection of God." Thus the daily speech was the religious language.

Before we leave the study of the curious language of the Bible, we must become familiar with some of the interesting characteristics of the poetry it contains. In ancient times the distinction between prose and poetry was never indicated by a difference in form; in fact,

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the representation to the eye of the structure of prose and poetry had not yet been invented. The old Hebrew books were written, word following word, with no spaces between them to assist the reader, no punctuation to make the meaning clear, and no division into paragraphs and chapters to indicate a change in thought.

The first translation of the Bible appeared in the same form. Imagine how difficult it would be to read a book in which every page was printed like this :

INTHEBEGINNINGGODCREATEDTHE
HEAVENANDTHEEARTHANDTHEEARTH
WASWITHOUTFORMANDVOIDANDDARK
NESSWASUPONTHEFACEOFTHEDEEP
ANDTHESPIRITOFGOMMOVEDUPONTHE
FACEOFTHEWATERSANDGODSAIDL

Little by little translators changed the structure of the Bible, and finally it was printed in the form of numbered chapters and sentences called "verses." Until recently this was the accepted form of the Bible. Though this was a great improvement over the original form, still it continued to be, as one writer has said, "the worst-printed book in the world," for it did not help people to know what marvels of literature it contained. Little did anyone realize that much of the Old Testament was poetry. Finally a student of the Bible discovered that fact. Since then many scholars have spent years studying this great Hebrew literary masterpiece. They have shown us that all kinds of prose writing are found in this book : history, essay, short story, and fable. The different kinds of poetry are almost as many. There are fine dramatic poems that are acted

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even to-day, impressive songs that were a part of the temple service, stirring war songs that the nation sang in times of stress, simple pastorals that describe beautiful outdoor life, love songs that throb with feeling, meditative poems about life and God, and poetical proverbs and epigrams.

As yet, very few Bibles are printed to show the two kinds of writing. For that reason the stories in this book are not arranged to show which passages are poetry and which are prose. However, as you read, it would be interesting to decide this for yourself. Possibly a few illustrations of Bible poetry will help you to do this.

Let us compare two lines of Bible poetry with two lines of modern English poetry. Every boy and girl is well acquainted with Joyce Kilmer's poem, *Trees*, which begins,

“I think that I shall never see
A poem lovely as a tree.”

We know that this is poetry because it possesses rhythm, the essential characteristic of all poetry. In most English poetry, rhythm is usually secured by the arrangement of accented and unaccented syllables. Read the lines again and see how the author obtained rhythm by placing an accented syllable after an unaccented syllable :

“I think that I shall ne ver see
A po em love ly as a tree.”

Some poetry, like *Trees*, has a regular rhythm ; other poetry, especially that of many of the modern poets, does not have a rhythm that is so well marked.

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Nevertheless, in the English language, every well-made poem has rhythm of some kind.

Now let us look at two lines of poetry from the Bible :

“ Sing unto the Lord with thanksgiving
 Sing praise upon harp unto our God.”

In these lines we do not find the rhythm of accent that we found in the poem *Trees*. Yet rhythm is just as much the essential characteristic of Bible poetry as it is of other English poetry. The rhythm, however, is that of the thought expressed. Notice that the idea of the first line,

“ Sing unto the Lord with thanksgiving”

is very much like that expressed in the second line,

“ Sing praise upon harp unto our God.”

Expressing parallel thoughts in similar lines is the rhythm of Bible poetry. This is called parallelism.

The simplest kind of parallelism appears in the couplet like the two lines quoted above in which the parallelism is similar, or in the couplet that follows in which the parallelism is dissimilar :

“ He that is slow to wrath is of great understanding :
 But he that is hasty of spirit exalteth folly.”

In the triplet we find three lines that are parallel :

“ Make a joyful noise unto the Lord, all ye lands,
 Serve the Lord with gladness :
 Come before his presence with singing,”

or two lines that run parallel and a third that completes the thought :

“ The hearing ear,
 And the seeing eye,
The Lord hath made even both of them.”

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You can easily detect the parallelism in the following illustration of the quatrain, the poem of four lines :

“ The Lord is my light and my salvation,
Whom shall I fear?
The Lord is the strength of my life;
Of whom shall I be afraid? ”

In the epigram that follows we have a longer stanza of five lines in which the first two and the last two lines are parallel with the third line holding the clauses together :

“ Labor not to be rich;
Cease from thine own wisdom;
Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings;
They fly away as an eagle toward heaven.”

These illustrations of the parallelism of Bible poetry will help you to find many others as you read the Old Testament literature.

A GREAT TREASURE HOUSE

The Bible has often been called a treasure house because it has been the source to which the great writers of England and America have gone for inspiration for literary style. Many of them who did not go to it for their religious beliefs have insisted that the study of the Bible always elevates a writer's style. At present the leading teachers of young men and women who wish to become writers generally advise them to read the Bible, for there is no study that is more helpful. One college professor insists that if the style of any writer departs far from that of the Bible, his writing is not good.

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One could quote the words of a great many authors who acknowledge their debt to this great Hebrew book. Robert Louis Stevenson, the beloved author of *Treasure Island*, was a sincere admirer of the Bible. It is said that Charles Dickens, author of *David Copperfield* and many other fascinating stories, acknowledged that whatever of excellence there was in his style was due to the English Bible. John Ruskin, a noted English writer, said he owed a debt to the Bible, which had affected his writing greatly. He called it "the one essential part in all my education." The English poet Wordsworth called it "the grand storehouse of enthusiastic and meditative imagination." Walter Scott, the author of *Ivanhoe*, designated it as "the One Book." Francis Bret Harte, the American writer of many famous short stories, claimed that he acquired his art from the Biblical parables he had read over and over. Macaulay, an English essayist, once wrote, "If everything else in our language should perish, the Bible would alone suffice to show the extent of its beauty and power." An American critic said, "If all English prose could be put in the form of an arch, the Bible would be the apex of the arch." The greatest of all English poets wrote, "There are no songs to be compared with the songs of Zion," which is another name for the land of the Hebrews. A modern writer says, "There is no narrative style superior to that of the Old Testament historians"; and still another writes, "Somehow, the words and phrases and even paragraphs of the Bible remain with us. It is not that we can remember them; it is that we cannot forget them." We could continue

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quoting words of praise from many other authors, but it is not necessary; for every one is well aware of the influence that the Bible has had on American and English literature.

Not only has the style of the Bible influenced the style of the great English and American writers, but it has also been an inexhaustible storehouse of allusions, more so than any other book. So many are the Biblical allusions that one finds in all literature of England and America that a reader is greatly handicapped if he is not familiar with the Bible stories, the source of these expressions. The writings of Shakespeare contain numerous Biblical quotations and allusions. A student who made a study of this found that Shakespeare quotes from fifty-four of the books of the Bible, and that not one of his thirty-seven plays is without an allusion to the Bible. The English poet Tennyson has more than four hundred allusions in his works. Another great English poet, Browning, is said to have made almost a thousand allusions to the Bible in his great poem *The Ring and the Book*. These are distributed over twenty-eight books of the Old Testament and twenty-five of the New Testament.

The first English poem that we know of was on a Biblical subject, the praise of God; and the poets of to-day, more than a thousand years later, are still going to the great treasure house for their inspiration.

A NATION'S AUTOBIOGRAPHY

The Bible has been called the autobiography of the Hebrew nation because it records the life of that nation

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presented by the people themselves. For hundreds of years each generation told to the new generation the deeds of those who had lived before. Thus the people themselves transmitted their own story until it was finally written down by men. The autobiography of a great man always shows how a predominating purpose ruled his conduct throughout his life and determined his relations toward all whom he met. The autobiography of the Hebrews shows how their predominating purpose was to make the One Invisible God known to the nations of the earth. This they believed was their mission; it was for this reason, they believed, they were created; it was for this task they felt they were "chosen" by the Invisible God. This high purpose accounts for the burning earnestness of the lives of their leaders; it explains why the life of the Hebrew nation centered in its religion.

The autobiography of a man generally deals with certain periods of his life; it tells of his ancestors, his birth, boyhood and youth, young manhood, middle age, and old age. The autobiography of the Hebrews given in the Old Testament tells of similar stages in the life of this nation. It tells about the founding of the nation and gives a vivid account of its ancestors; it tells of the Exodus, the period when the nation was born; it depicts the events which took place during the period of the judges, the years when the nation was in its youth and young manhood; it tells of the time when the nation was a kingdom and an empire, the period of its prime and middle age; and finally it tells of its captivity, the years of its old age.

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Like all great things, this nation had a small beginning. Thousands of years ago there lived in the fertile valley between the Tigris and the Euphrates a great nation known as Babylonia. In the city of Ur of Chaldea lived a man, Terah by name, who decided to take his family and go into the land of Canaan, which is now called Palestine. He and his son, his son's wife, and the son of another son, who had died some time before, started forth; they and their servants. Before they had gone far the old man Terah died, and the duties of the leader fell upon his son Abraham. To Abraham came a message from God to go to a new land. This he did, and he and those that were with him traveled until they came to the borders of Canaan, where they settled. After they had dwelt there for some time, God told Abraham that his descendants would own and control the land of Canaan. Thus was he made the founder of the Hebrew nation, which was as yet only a family. As years went on, the family increased in numbers until it became a large tribe, made up of many families living together under one leader, the father of them all. When Abraham died, his son Isaac became the leader of the tribe, who in turn was succeeded at his death by his son Jacob. When it came Jacob's time to die, the numbers of Hebrews had increased so greatly that each of Jacob's twelve sons became the leader of a tribe.

There came upon the land in which the Hebrews dwelt a famine; so severe was it that they were forced to go down into Egypt to live in order to keep from starving. A kindly pharaoh gave them food and land

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and there they lived, a collection of unorganized families. In later years a cruel man came to the throne of Egypt, and he made slaves of this people that was so rapidly growing into a nation. Then Moses, a great leader to whom God made known his will, came to their rescue and led them out of Egypt toward the land



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THE SEA OF GALILEE

that had been promised to Abraham's descendants many, many years before. For forty years these people traveled through desert and wilderness before they reached the boundary of Canaan. During this exodus, forty years of suffering and struggle, came the birth of the Hebrew nation when the twelve unorganized tribes of trembling slaves evolved into an organized

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nation of strong and fearless people, bound together by the laws given to Moses on Mt. Sinai.

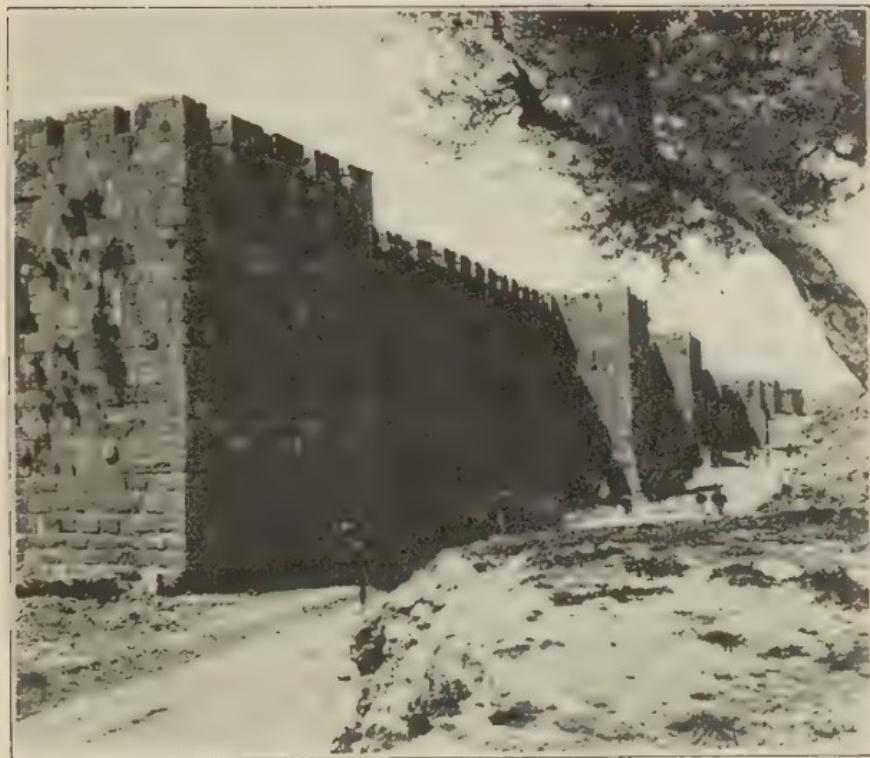
When the Hebrews were once established in the land of Canaan, their nation became a theocracy, a government in which the ruler and king is the Invisible God. They had not been in their promised land long before the nations round about them disputed their right to be there. Then champions came forth — judges they were called — and led the people in their struggle to subdue their enemies. These heroes, who took control of the nation in these times of emergency, were local and temporary rulers; but when peace reigned again, they relinquished their power to the Invisible God.

Little by little the Hebrews departed from the laws made by Moses and imitated the people round about them. Eventually they were permitted to give up the government of the Invisible God and establish the rule of visible kings who succeeded by natural descent. The first three kings were great and powerful men who bowed to the rule of the Invisible God. Greater grew the power and strength and prosperity of the Hebrew nation until in the reign of its third king, Solomon, it became an empire with all enemies subdued and in subjection. Then came disruption; ten of the twelve tribes separated from the other two tribes, and each group established its own kingdom. Evil kings ruled upon the thrones of these two kingdoms, and the people departed from the rule of the Invisible God. During these years there arose prophets who gave their message in the name of God. They admonished the kings to turn from their evil ways and carry out the

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great purpose for which their nation had been chosen in the days of Abraham. But the kings would not hear the words of the prophets, and refused to observe the laws of Moses.

With the breaking up of the united kingdom came



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THE WALLS OF JERUSALEM

the decline of the political power of the Hebrew nation. Weakened by internal enmity and strife, it was unable to withstand external enemies. Up came the great nation of Assyria and carried Israel, the nation of the ten tribes, off into captivity, and never did those people return to their promised land. More than a century later, the second Babylonian Empire over-

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came Judah, the nation of the two tribes, and carried it into captivity. For seventy years these people were exiles. Then Babylonia itself was conquered by the nation of the Medes and Persians. The new ruler felt kindly toward the captive Hebrews and allowed them to return to their holy city, Jerusalem, not, however, to be a free and independent nation. So those who were still devoted to the service of the Invisible God returned to their native city and rebuilt the temple.

Thus ends the autobiography of the Hebrew nation as it is given in the Old Testament.

THE BOOKS OF THE OLD TESTAMENT

Only the most famous stories of the Old Testament are told in this book. There are many others which are intensely interesting, and which you will wish to read. Possibly it will help you in making a selection if you know the names of the books of the Old Testament and something about each of them. The Hebrews have other books than those given in the King James Version; however, they are not considered a part of the sacred book, but are called the *Apocrypha*, a word meaning unrecognized. The list that follows gives the names of the books in the Old Testament of the King James Version and a brief description of each.

1. *Genesis* gives the story of the beginning of the world, of man, of nations, and of the Hebrew nation. It brings the chosen people to the time when they begin their life as a nation.

2. *Exodus* tells of the Hebrews' deliverance from Egypt under the leadership of Moses.

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3. *Leviticus* is a book of laws. It gives in detail how the Hebrews were to perform their tabernacle worship.

4. *Numbers* describes the way in which a census of adult males was taken on two occasions.

5. *Deuteronomy* is a repetition of the law, given by Moses in speeches delivered to his people just before his death.

6. *Joshua* records the acts of Joshua during the years when he led the Hebrews in their conquest of Canaan.

7. *Judges* tells of the exploits of the sixteen judges who championed the Hebrews until the nation became a monarchy.

8. *Ruth* is a beautiful story of an ancestor of the great king, David.

9. *I Samuel* relates the events that took place in the life of Samuel up to the death of King Saul.

10. *II Samuel* is a continuation of *I Samuel*. It tells of David and his long reign of forty years.

11. *I Kings* continues the story of the Hebrew people, beginning with the death of David and the ascension of his son, Solomon.

12. *II Kings* ends with the captivity of Judah.

13. *I Chronicles* is a repetition of *Kings*. It begins with a list of the descendants of Adam.

14. *II Chronicles* continues the account of the Hebrews and ends with the restoration of the Jews in Jerusalem.

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15. *Ezra* is a continuation of *Chronicles*. Ezra was a priest and prophet who spent his life in urging the people of restored Jerusalem to live according to the old Mosaic laws given in *Leviticus*.
16. *Nehemiah* tells of the restoration of Jerusalem under the leadership of the Prophet Nehemiah.
17. *Esther* relates the story of a Hebrew girl who, during the captivity of Judah, became the queen of a Persian king.
18. *Job* is a beautiful poem and drama which depicts the struggles and fears and ideals of a man named Job.
19. *Psalms* contains the songs and poems of the Hebrews; many of them are ascribed to David.
20. *Proverbs* consists of the wise sayings attributed to Solomon.
21. *Ecclesiastes* is a collection of notes in which the author expresses his opinion about various problems of human life.
22. *The Song of Solomon* is a collection of love poems, "the oldest and sweetest of the East."
23. *Isaiah* consists of the orations and prophecies of the greatest of all Hebrew prophets.
24. *Jeremiah* relates the work that the prophet Jeremiah did at the time of Judah's great crisis.
25. *Lamentations* consists of five poems which Jeremiah wrote about the sufferings of Judah and Jerusalem during the siege and capture by the Babylonians.
26. *Ezekiel* gives the prophecy of the priest and prophet Ezekiel. It tells of the ruin of the city of Jerusalem and its future restoration.

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27. *Daniel* recounts the deeds of the captive Hebrew prophet when he lived in the Persian court.

28. *Hosea* consists of the writings of the prophet Hosea, who bewailed the disobedience of the Hebrew people.

29. *Joel* was a prophet to Judah, and in this book his one theme is the trouble in Judah.

30. *Amos* was a prophet to Israel. He delivers to the people of the northern kingdom a message of impending punishment.

31. *Obadiah*, who was a prophet to Judah, tells of the destruction and restoration of Jerusalem.

32. *Jonah* recounts the deeds of Jonah, a prophet sent to Nineveh.

33. *Micah*, a prophet to Judah and Israel, reveals the punishments which awaited the Hebrew people.

34. *Nahum*, the prophet, presents two subjects to the people of his land: (1) the coming of Jehovah to take vengeance on the enemies of Judah; (2) announcement of the doom of Nineveh.

35. *Habakkuk*, a prophet of Judah, presents to his people the danger of the increasing power of the Babylonians.

36. *Zephaniah* denounces the leaders of Nineveh and predicts its destruction.

37. *Haggai*, a captive prophet whom Cyrus allowed to return to Jerusalem, arouses his people to the duty of rebuilding the temple and exhorts them to live according to the laws of Moses.

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38. *Zechariah*, a priest and prophet of the captivity, urges the returned exiles to give their allegiance to God.

39. *Malachi*, the prophet, ninety years after the restoration of Jerusalem, predicts another day of judgment for Jerusalem because the people neglect the worship of Jehovah.

THE SACRED CALENDAR OF THE JEWS

Hebrews who follow the Mosaic law and the customs of their race observe certain holy days and festivals. The more important of these days were prescribed by Moses in the laws given in the Pentateuch, the first five books of the Old Testament. The less significant days were not a part of the ancient law, but have been observed since early times.

To understand the dates of these holy days and festivals, we must know how the ancient Hebrews computed time. The Jewish day was from sunset to sunset. The month was measured by the new moon and was alternately of twenty-nine and of thirty days. The year was measured, as we measure it now, by the return of the seasons, which is determined by the movement of the earth around the sun. Ordinarily each year had twelve new moons and, therefore, twelve months. Occasionally, however, the year had thirteen new moons. To take care of this extra time, as we do by our Leap Year, the Hebrews, every few years, added a thirteenth month. Their year thus varied in length from 353 to 385 days. The numbering of the years in the Jewish calendar has never been changed since the beginning of their history; con-

The Sacred Calendar of the Jews

sequently, the year 1926 was included, according to Jewish reckoning, in the years 5685–5687.

Since the Jewish year does not begin when the modern year begins, we must know the name and the time of the Jewish months if we wish to determine the dates of the most important festivals which are always designated in the Old Testament as falling on a certain day of a particular month. The Jewish sacred calendar of months is as follows:

<i>Month</i>	<i>Name</i>	<i>Time in Modern Calendar</i>
1	Nisan	March — April
2	Iyyar	April — May
3	Sivan	May — June
4	Tammuz	June — July
5	Ab	July — August
6	Elul	August — September
7	Tishri	September — October
8	Marchesvan	October — November
9	Kislev	November — December
10	Tebet	December — January
11	Shebot	January — February
12	Adar	February — March
13	Adar Sheni	A second Adar for Leap Year

Several of the holy days are observed in a certain way with a definite ceremonial prescribed by Moses in the law. Others are not mentioned in the ancient law, but the reason for their observance is noted in the Old Testament. Still others became the custom after the books of the Old Testament had been written; therefore they were not mentioned in the sacred book of the Hebrews. The outline that follows gives the names and the dates of the most important Jewish

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holy days. It would be interesting to read the Biblical reference when one is given, and then compare the ancient way of observing the holy day with that of modern times.

I. Important Occasions Prescribed by the Law

1. Weekly and monthly feasts

(a) *Sabbaths* (*Leviticus*, xxiii, 1-3)

The law declares that there shall be a holy convocation, a solemn meeting with ceremonial, on every Sabbath.

(b) *New Moons* (*Numbers*, x, 10; xxviii, 11-15)

The beginning of each month was a special occasion which the Hebrews celebrated.

2. Annual feasts

(a) The *Passover* and *Feast of Unleavened Bread* (*Exodus*, xii, xiii; *Leviticus*, xxiii, 4-14)

The Feast of the Passover, called *Pesach* by the Hebrews, is held in celebration of their deliverance from Egypt. It begins at sunset on the fourteenth day of the first month. On the next day begins the Feast of Unleavened Bread, called *Matstsoth*. It lasts seven days. The conclusion of the Passover season is also an important occasion, which is generally observed.

(b) *Feast of Weeks or Harvest* (*Leviticus*, xxiii, 15-22)

This holy day takes place seven weeks or fifty days after the Passover. In the Jewish calendar it is called *Shavuoth*. It is also known as the *Pentecost*.

(c) *Feast of Trumpets* (*Leviticus*, xxiii, 24-25)

This feast, which marks the new year of the Jewish civil calendar, falls on the first day of the seventh month of the sacred calendar. The Hebrews call this occasion *Rosh Hashana*.

The Sacred Calendar of the Jews

- (d) *Day of Atonement* (*Leviticus*, xxiii, 27-32)

The most holy day in the Jewish year is the tenth day of the seventh month, the *Day of Atonement* or *Yom Kippur*, as it is called by the Hebrews.

- (e) *Feast of the Tabernacles or Booths* (*Leviticus*, xxiii, 34-43)

This feast begins on the fifteenth day of the seventh month and lasts eight days. On the first day, called *Succoth*, and on the last day, known as *Sh'meni Atzereth*, the Hebrews are commanded to hold a holy convocation.

II. Lesser Occasions Not Prescribed in the Law

1. *Feast of Rejoicing for the Law*

On the twenty-third day of the seventh month the Hebrews complete the annual reading of the law of Moses and begin anew their study. This holiday is called *Semchath Torah* and follows the Feast of the Tabernacles.

2. *Purim* (*Esther*, ix, 15-32)

The fourteenth and fifteenth days of the twelfth month are celebrated in commemoration of the events depicted in the book of *Esther*.

3. *Fast of Tebet* (*II Kings*, xxv, 1)

The siege of Jerusalem by Nebuchadnezzar began on the tenth day of the tenth month, and it is in remembrance of that event that this fast is held.

4. *Fast of Tammuz* (*Jeremiah*, xxxix, 2)

On the seventeenth day of the fourth month the Hebrews hold a fast to commemorate the breaking down of the walls of Jerusalem by Nebuchadnezzar. Jeremiah states that this catastrophe took place on the ninth of the month, but it is celebrated on the seventeenth, for on that day years later the same thing happened during the siege of the city by the Romans.

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5. *Fast of Ab (II Kings, xxv, 8, 9)*

This fast, which is held on the ninth day of the fifth month, commemorates the burning and destruction of the temple and the city of Jerusalem. The account in *Kings* states that this event took place on the seventh day of the fifth month.

6. *Fast of Gedaliah (II Kings, xxv, 25)*

This fast commemorates the assassination of the Jewish leader, Gedaliah, on the third day of the seventh month.



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A MOSQUE IN PALESTINE

7. *Feast of Dedication or Festival of Lights*

After the pagans had set up their altar in the temple of Jerusalem, the Hebrews were able to recapture the temple and relight the temple lamp and thus rededicate the altar to Jehovah. As a memorial of this event, the feast known as *Hannukah* is celebrated during eight days from the twenty-fifth day of the ninth month.

Suggestions for Class Activity

SUGGESTIONS FOR CLASS ACTIVITY

A Famous Library (Appendix)

As you study the *Topics for Discussion* for each story, you will want to consult books that deal with the land and the people of the Old Testament. Your teacher will probably have a browsing table on which you can find books that will help you to make interesting reports. Possibly you will be able to make this library complete by lending one or more of the books that appear on the following list:

A History of Babylonians and Assyrians, George Stephen Goodspeed. Charles Scribner's Sons, 1902.

Antiquities of the Jews, Flavius Josephus.

Aspects of Religious Belief and Practice in Babylonia and Assyria, Morris Jastrow. G. P. Putnam's Sons, 1911.

Bible Atlas, Jesse L. Hurlbut. Rand McNally & Company.

Bible dictionary (any standard one).

Biblical Things Not Generally Known. A collection of facts, notes, and information concerning much that is rare, quaint, curious, obscure and little known in relation to Biblical subjects. Dick and Fitzgerald, publishers.

Exploration in Bible Lands during the Nineteenth Century, Hermann Vollrat Hilprecht. A. J. Holman and Company, 1903.

Hebrew and Babylonian Tradition, Morris Jastrow. Charles Scribner's Sons, 1914.

Jewish Encyclopedia.

National Geographic Magazine for February, 1916, containing these articles:

1. *How Old is Man?*, Theodore Roosevelt.
2. *The Cradle of Civilization*, James Baikie.
3. *Pushing Back History's Horizon*, Albert T. Clay.

Out of Doors in the Holy Land, Henry van Dyke. Charles Scribner's Sons, 1908.

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Our Young Folk's Josephus, William Shephard. J. B. Lippincott Company, 1912.

The Five Great Monarchies of the Ancient World, George Rawlinson. John Murray, 1879.

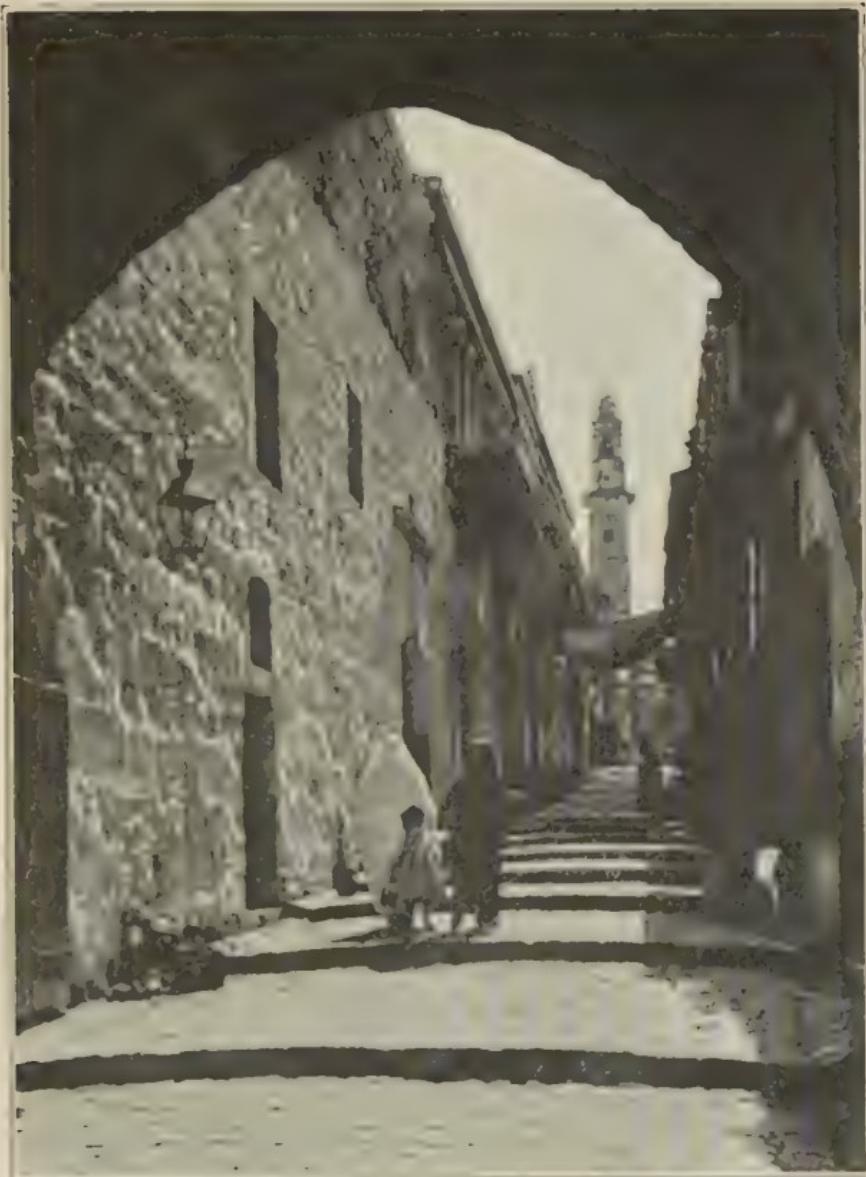
The Historical Geography of the Holy Land, George Adam Smith. A. C. Armstrong and Son, 1900.

The Popular and Critical Bible Encyclopedia, Samuel Fallows. Howard Severance Company.

Although these books were written for adults, you will find sections in each which you can understand and use for your reports.

Topics for Discussion

1. Compare the history of any other ancient book with that of the Bible. Name some of the old books that are now read quite generally. How old are they?
2. It would be interesting to tell the class how the early books of the Bible were made, how the letters were written, and how changes in form and make-up came about. You can find this information in almost any book that deals with the history of the Bible.
3. Archaeologists are scholars who study the arts and customs of ancient peoples as shown in their monuments and relics. Such scholars are discovering many things about the ancient Hebrews. Ask the librarian to help you find some of this interesting material, and give a report of your findings to the class.
4. Report to the class about early Egyptian writing. How was the Hebrew writing like the Egyptian hieroglyphics?
5. You will be interested in the geography of the countries in which the Hebrews lived. Their first home



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A STREET IN JERUSALEM



A SCENE IN BETHLEHEM

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Suggestions for Class Activity

was probably on the Arabian Desert. Then as time went on, they lived in ancient Babylonia, in Egypt, and in Syria. Finally they settled in Canaan, the country that is now called Palestine. You should become familiar with all this part of the world.



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THE ARABIAN DESERT

The maps that you find in this book indicate the location of the most important places referred to in the Old Testament stories. As you read, make a similar map of your own, giving items of interest that do not appear on the maps in this volume. Ask your teacher or librarian to procure for your class *The Map of Good Stories*, prepared by the librarian of the Syracuse Public Library, Syracuse, New York. It will show

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you how to work out your map of the important places mentioned in the Bible stories.

English Literature

While you are reading the stories that follow, make a collection of allusions to the characters and events depicted in the Old Testament that you find in other books and articles.

The Beginning of Things

Topics for Discussion

1. Why is the word *Genesis* an appropriate title for the first book of the Bible?
2. The position of the Garden of Eden has been assigned to different parts of the world: Central Asia, the North Pole, Armenia, and Babylonia. If you consult an encyclopedia or a Bible dictionary, you will find information about the location of Eden that you can use to make a very interesting report.
3. What does the word *Eden* mean? Did you ever see any place that seemed to you to be like the Garden of Eden? What characteristics did it possess that made you think that it was like the Garden of Eden? You could make an interesting one-page theme of this description.
4. What was a sacrifice in the days of the ancient Hebrews? How did they regard their sacrifices? What did they sacrifice? Report to the class how the Hebrews made sacrifices.
5. From the directions given to Noah, draw a plan of the ark as he would have had to do before he started

Suggestions for Class Activity

to build it. It would be interesting to carve it out of wood.

6. In what way does Noah's first act after leaving the ark resemble the first act of Columbus after he landed in America? What did Balboa do when he first caught sight of the Pacific?

7. In ancient Babylonia there are ruins of a tower known as the "Temple of the Foundation of Heaven and Earth." Some people think this was the original Tower of Babel, for its bricks were made like those described in the Old Testament account, and it stood two hundred feet high, a very imposing structure in the midst of a wide plain. The tower was restored by various ancient rulers. You can find a very interesting description of it in any encyclopedia. This would be a report the entire class would enjoy.

8. When we read about the Tower of Babel, we learn that the people were evidently weary of moving about constantly and for that reason wished to build a permanent home. Why had they moved so much? Why had they not settled in one spot before this? Compare the life of the nomadic tribes of Arabia with our life here in the United States.

9. Explain the following expressions:

The first martyr — As old as Methuselah — Before the deluge — A perfect Babel — The meadow was a Garden of Eden — Who shall say 'I am my brother's keeper'? — Beat the offending Adam out of thee — Adam's profession — The old Adam — The first messenger of Noah.

English Literature

1. *The Bridal in Eden*, F. J. Otterson
2. *Eve*, Christina G. Rossetti

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3. *The Curse of Cain*, William Knox
4. *Cain*, Lord Byron. This is a drama based on the Biblical verse, "Now the serpent was more subtile than any beast of the field which the Lord God had made." The characters are Adam, Cain, Abel, Eve, and a few others. Look it over and see how the great English poet used this Bible story for his inspiration.
5. *Eve's Lament*, John Milton. From *Paradise Lost*, book xi
6. *The Departure from Paradise*, John Milton. From *Paradise Lost*, book xii
7. *The Translation of the Patriarch*, Lucy A. Randall
8. *Enoch the Immortal*, anonymous
9. *The Entrance into the Ark*, Jean Ingelow
10. *The Ark and the Dove*, Lydia H. Sigourney
11. *Paradise*, Christina G. Rossetti
12. *The Spacious Firmament on High*, John Addison
13. *Noah's Flood*, Rita Benton. A play in *Shorter Bible Plays*

Painting

Bring to class copies of these pictures, and when you have a large enough collection, have an Old Testament Art Exhibit. If you are unable to find books that contain them, you may find the pictures among the Perry Pictures, the Copley Prints, or the Brown Pictures.

1. *The Creation of Light*, P. G. Doré
2. *The Creation of Eve*, P. G. Doré
3. *Adam and Eve Expelled from the Garden*, P. G. Doré
4. *The Murder of Abel*, P. G. Doré
5. *The Deluge*, P. G. Doré
6. *The Ark on Mount Ararat*, P. G. Doré
7. *The Return of the Dove to the Ark*, M. Oppenheim
8. *Noah after the Deluge*, H. F. Schopin
9. *The Tower of Babel*, P. G. Doré
10. *The Creation*, Michelangelo Buonarroti

Suggestions for Class Activity

11. *Noah's Flood*, Raphael Santi
12. *Noah*, M. Oppenheim
13. *The First Day of Creation*, Edward Burne-Jones
14. *The Second Day of Creation*, Edward Burne-Jones
15. *The Third Day of Creation*, Edward Burne-Jones
16. *The Fourth Day of Creation*, Edward Burne-Jones
17. *The Fifth Day of Creation*, Edward Burne-Jones
18. *The Sixth Day of Creation*, Edward Burne-Jones

Music

There will be members of the class who are musicians, and can make a class hour enjoyable by playing the beautiful songs of composers who were inspired by the Old Testament stories. You can find the music in the catalogues of the leading English and American publishers of music.

1. *The Creation*, Joseph Haydn. Report to the class how Haydn was inspired to write this beautiful oratorio. You can hear two selections from this famous oratorio on the Victor records.
2. *The Deluge*, C. C. Saint-Saëns. A Biblical opera. Selections are played by Zimbalist on a Victor record.
3. *Abel*, Thomas Augustine Arne. An oratorio that contains a *Hymn of Eve*
4. *Eden*, Sir Charles Villiers. A choral ballad
5. *Eve*, J. E. F. Massenet. An oratorio
6. *The Lost Paradise*, Anton Rubinstein. An oratorio
7. *The Tower of Babel*, Anton Rubinstein. An oratorio

The Story of Abraham

Topics for Discussion

1. For a long time the city of Ur was entirely lost to students and scholars, and no one knew where it had been located originally; but archæologists finally

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discovered it, and now we know that it was situated on the western bank of the river Euphrates. The Chaldeans, whom the Old Testament mentions often, is the name that was given by the Hebrew writers to the inhabitants of Babylon and to the subjects of



TRAVELING IN PALESTINE

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the Babylonian kingdom. With this in mind explain the expression, "Ur of the Chaldees."

2. Can you see any reason why Terah felt that he should take his family away from the Chaldeans? What was their religion? What were some of their customs? You can find a number of interesting articles in magazines about the wonderful civilization of ancient Babylonia. (Consult the article, *Abraham's*

Suggestions for Class Activity

Home Town by W. A. McGarry, in *The Outlook*, volume 133, page 847.)

3. Compare the manner of travel in Abraham's day with that of the Americans who crossed the plains in covered wagons when California was being settled. In what ways did the two caravans differ? Mention the animals in each, the place where the possessions were kept, the number of people, and the time of the journey. If you were fortunate enough to see the motion picture *Grass*, you have an idea of some of the hardships that Abraham may have experienced. The story was written by Merian C. Cooper. The class would be interested in a report of it.

4. Imagine the experiences you would have to-day in a camel ride over the same route that Abraham took from Haran to Canaan. Many people have written of their experiences in traveling through this country, and you can find valuable material by consulting their writings. *The Readers' Guide* will help you find magazine articles.

5. The people who lived round about Abraham were very much like the Bedouins of to-day. Abraham himself was very much like a modern Bedouin sheik. Tell about the Bedouins: (1) their homes, how they are made, the materials that are used; (2) their clothing, the material and the style; (3) their usual food; (4) their chief occupation; and (5) their method of dealing with their neighbors.

6. Some people, who have not read much, imagine that the people of Canaan were very uncivilized people at the time Abraham went to live among them. This,

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however, is not true. Bring to class an interesting report about their civilization: how they lived, their cities, their homes, their inventions, and their religious beliefs. Consult histories of the Hebrews.



William Thompson

ABRAHAM'S OAK

7. What do you notice in this story about the Oriental custom of hospitality? Would Abraham have invited the strangers in if they had been common folk? Compare Eastern hospitality with the hospitality we offer our guests in the United States. As you read the Old Testament stories, you will notice that a host always invites his guests to wash their feet. Why was this a universal custom?

8. Compare Abraham with William Tell. In what way was Abraham's test a greater one?

9. Every year thousands of people make pilgrimages

Suggestions for Class Activity

to the burial place of Abraham and Sarah. Who are these people that go? Over the field now stands the Mosque of Machpelah. Who own it? Why are they so determined to keep it?

10. Why did Isaac not go after his own wife? What do we learn about Oriental marriage customs from this episode? Suppose Isaac had not wanted Rebekah; what would have happened?

11. Would you say that Rebekah was like the Oriental women of her time? She had one trait of character that the girls of to-day have. What was it? Compare the Oriental woman of Rebekah's time with the American woman of to-day.

12. Explain the following:

The Hebrew Ulysses — Abrahamic covenant — Abraham's bosom — America has been the Promised Land for many a person — Abraham's oak — We could not enter the Cave of Machpelah — We saw Lot's wife standing as of old — Let not this city become another Sodom — Father Abraham

English Literature

1. *Abraham*, John Stuart Blackie
2. *Abraham's Bread*, Edwin Arnold
3. *Abraham and the Fire-Worshipper*, Leigh Hunt
4. *Abraham and Zimri*, Chatham Cook
5. *Abraham at Machpelah*, Lydia H. Sigourney
6. *The Sacrifice of Abraham*, Nathaniel P. Willis
7. *The Cities of the Plain*, John Greenleaf Whittier
8. *Hagar in the Wilderness*, Nathaniel P. Willis
9. *Hagar*, Eliza P. Nicholson
10. *Hagar's Farewell*, Augusta Moore
11. *Hagar Departed*, Edward Everett Hale
12. *Hagar in the Desert*, Mary Tighe
13. *Genesis XXIV*, Arthur Hugh Clough. This poem depicts the meeting of Rebekah and Isaac.

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14. *The Slave of Lagash*, Beatrice H. Barmby. A story of ancient Chaldea

15. *The Proving of Abraham*, Rita Benton. A play in *Shorter Bible Plays*

Painting

1. *The Calling of Abraham*, P. G. Doré

2. *Abraham's Journeying into the Land of Canaan*, P. G. Doré

3. *The Flight of Lot*, P. G. Doré

4. *Abraham Entertains Three Strangers*, P. G. Doré

5. *The Destruction of Sodom*, P. G. Doré

6. *The Trial of Abraham's Faith*, P. G. Doré

7. *Eliezer Meets Rebekah at the Well*, P. G. Doré

8. *Isaac Receives Rebekah*, P. G. Doré

9. *Rebecca*, Alfred Elmore

10. *Abram*, Filippino Tippi

11. *The Sending Forth of Hagar*, Guercino

12. *Hagar and Ishmael in the Desert*, E. K. Liska

Music

1. *Abraham and Isaac*, Giacomo Carissimi. An oratorio

2. *Abraham*, W. B. Molique. An oratorio

3. *Rebekah*, Sir Joseph Barnby. A cantata

4. *Israel in Egypt*, G. F. Händel. An oratorio

The Story of Jacob and Esau

Topics for Discussion

1. When Esau sold his birthright for "a mess of pottage," did he thereby lose his part of the property of Isaac? What was the method of inheritance? Is there any modern nation that follows this custom quite generally?

2. The blessing of a dying father was believed to have a great influence over the life of his descendants. The giving of it was a great occasion and generally a feast

Suggestions for Class Activity

or festival preceded it. Did Isaac's foretelling of the future come to pass? How have the Hebrews and the Arabians fulfilled the prophecy?

3. Isaac was unable to detect Jacob's trickery in putting on the goat's skin because the wool of the Oriental camel goat is quite different from that of the European goat. Possibly you would be interested in finding out what the difference is.

4. An oath is a sacred thing not to be broken. How did Jacob make Esau's oath binding?

5. As Jacob started out on his lonely journey, four hundred miles in length, with his father's blessing and therefore the blessing of Abraham, as his only possession, what do you imagine were his thoughts?

6. The Orientals still have the custom of anointing a place in token of God's presence just as Jacob did at Bethel. This place was always dear to the Hebrews. The class would be interested in a description of it, which you can find in any book that deals with the land of the Bible. You will hear of it again and again as you read the Old Testament stories.

7. In ancient times the well was the common meeting place. Why? What custom do you notice in the episode that tells about Jacob's rolling away the stone?

8. In this story we learn of another custom that is still practiced in Syria. It is the "bride-price," which every Oriental father demands. Do we have any custom that corresponds to the "bride-price"? What other marriage customs are indicated in the story? Compare them with those we follow in the United States.

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9. Esau was the ancestor of the modern Arabs. How are they like their father?

10. What qualities did Jacob inherit from his father and his mother? In what way were Rebekah, Rachel, Laban, and Jacob alike?

11. Someone has said that Jacob had a stormy life. Prove the statement.

12. Explain the following:

Jacob was the original Dr. Jekyll and Mr. Hyde — Mizpah — Jacob's ladder — Do not sell your happiness for a mess of pottage — Jacob's stone — He, too, will learn his doom by Jabbok Brook.

English Literature

1. *Jacob*, George Croly
2. *As Jacob Served for Rachel*, anonymous
3. *Jacob and Rachel*, George Crabbe
4. *Peniel*, William Wilfred Campbell

Painting

1. *Jacob's Dream*, P. G. Doré
2. *Jacob's Dream*, B. E. Murillo
3. *Jacob Wrestling with the Angel*, P. G. Doré
4. *Isaac Blessing Jacob*, P. G. Doré
5. *Jacob and Rachel*, Palma Vecchio

Music

1. *Jacob and Esau*, G. F. Root
2. *The Vision of Jacob*, J. B. MacEwen

The Story of Joseph

Topics for Discussion

1. The boys and girls of wealthy parents sometimes wore garments made of beautiful silk in many colors with long sleeves reaching to the feet. Inasmuch as

Suggestions for Class Activity

these coats were generally a sign of rank, what do you think Joseph's ten half-brothers probably thought was their father's plan concerning Joseph? Was Joseph aware of such a thought?

2. The Oriental people "rend their clothes" as a sign of distress and mourning. Is this merely a figure of speech, or do they actually show their sorrow in some special way?

3. What did the word *Pharaoh* mean? Compare with it the terms *Caesar*, *Kaiser*, and *Czar*.

4. Why did Pharaoh not intrust to Joseph the "bread he did eat"?

5. It would be interesting to make a report about ancient prisons, the kind into which Joseph was placed. How did the courts of Pharaoh's time differ from those of the United States?

6. You will notice as you read the Old Testament stories that the writers often mention dreams. What did the Orientals think of dreams?

7. Evidently Joseph lived in nearly as much splendor as Pharaoh. As a court official, how did he live? Did the fact that he was a Hebrew make any difference in his manner of living? Do you suppose the subjects of the land had to enter his presence in the same way in which they entered the king's presence? If so, what did they have to do?

8. Can you name a great man of the Hebrew race who in modern times guided the affairs of the British empire?

9. What do you imagine were the thoughts of Joseph's oldest and youngest brothers when they were

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informed that "the man" was Joseph? Compare their feelings. How did each look as he received the information?

10. Can you imagine how impressed Jacob and his family were when they saw the interesting things of Egypt? What were some of the arts of civilization that existed in Egypt at that time? With which ones were they unfamiliar? Suppose we could go there now and see the country as it was then, which ones would be familiar to us?

11. Pharaoh was glad to find some one to take charge of the cattle, for this kind of work was regarded with scorn and hatred by the Egyptians. Why was Joseph so willing to tell Pharaoh that his family were shepherds?

12. Why is Goshen called the "land of Rameses"?

13. We often read about the Egyptian custom of embalming the dead. A report about Egyptian mummies would be of interest to the entire class.

14. Explain the following:

It was a "fortunate misfortune" that Joseph was hated by his brothers — He was given a "Benjamin's mess" — She wore an old-fashioned Joseph — Do not worry; there's corn in Egypt.

English Literature

1. *Jacob and Pharaoh*, James Grahame

2. *Jacob*, Arthur Hugh Clough

3. *The Death of Jacob*, Mary L. Clough

4. *Joseph's Dream*, George Crabbe

5. *Joseph and His Brethren*, Charles Jeremiah Wells.
A dramatic poem

6. *The Stonecutter of Memphis*, W. P. Kelly. A story of ancient Egypt in which Joseph is one of the characters

Suggestions for Class Activity

7. *Joseph the Dreamer*, Robert Bird. A story
8. *Joseph and His Brethren*, Louis N. Parker. A pageant play

Painting

1. *Joseph Sold by His Brethren*, H. F. Schopin
2. *Joseph Sold into Egypt*, P. G. Doré
3. *The Despair of Jacob*, H. F. Schopin
4. *Jacob Going Down into Egypt*, P. G. Doré
5. *The Prayer of Jacob*, P. G. Doré
6. *Jacob Going to Recover His Son in Egypt*, H. F. Schopin
7. *Joseph Presents His Father to Pharaoh*, Jacopo da Pontormo
8. *Joseph Interpreting Pharaoh's Dream*, P. G. Doré
9. *Joseph Making Himself Known to His Brethren*, P. G. Doré

Music

1. *Joseph*, G. F. Händel. An oratorio
2. *Joseph*, George Alexander Macfarren. An oratorio
3. *Joseph*, C. E. Horsely. An oratorio
4. *Joseph*, E. H. Méhul. An opera. The Victor record *Champs paternels* from this opera is very beautiful.

The Story of Moses

Topics for Discussion

1. The story of Moses is found in four books of the Old Testament, named in the note at the beginning of chapter vi. What is the meaning of each name? Why is each name appropriate?
2. Moses was "learned in all the wisdom of the Egyptians." What did this include? For what place did his foster mother train him? Was it an advantage to be educated in that way? What did he learn that he used later?
3. In Egypt the Hebrews, who had always lived a nomadic life on the desert, were put to labor on work

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that made their condition almost hopeless. What work did they have to do, how did they live, and how were they treated by their masters?

4. It was hard enough to make bricks with straw, but to make them without straw was a most difficult task. You will probably be interested to know how the ancient Egyptians made bricks. Make a report to your class.

5. Imagine the feelings of Moses when he entered Pharaoh's palace to entreat him to let the Hebrews go. Was the place unfamiliar to him? Did the reigning Pharaoh know him?

6. The plagues that visited Egypt involved the objects that the Egyptians worshiped. What were these? In what way were they worshiped by the Egyptians?

7. The ancient Greeks and Persians and most Eastern nations had an interesting custom of having fire-bearers guide their armies. Report about this custom to the class.

8. How closely do the Jewish people of to-day observe the Feast of the Passover? In what way is the Passover like our Independence Day? At what time of the year is the Feast of the Passover?

9. Find out, if you can, about a group of two hundred Samaritans who now live at Shechem, where Abraham first camped in the Holy Land, and who celebrate the Passover in the ancient way.

10. Can you compare the crossing of the Red Sea with any event in the history of other countries? You will doubtless be able to think of many.

Suggestions for Class Activity

11. In what way is the battle with the Amalekites like the Battle of Lexington?
12. Why were the Israelites so anxious to return to Egypt? Did they miss anything besides the "flesh-pots"? Compare the life in the great Egyptian cities with that of the desert. Compare the country of Egypt with the wilderness.
13. The Ark of the Covenant, sometimes called the Ark of the Tabernacle, was a box of acacia wood overlaid with pure gold, and it held the Ten Commandments. Watch the story of its progress during the history of the people. Where was this ark kept? What tribe of men were allowed to approach it? Why?
14. Who have been the Calebs and Joshuas of modern times?
15. The life of the Arab tribes, which inhabit the same territory that the Hebrews occupied in the wilderness, is like the life of the ancient Israelites in many details. Describe that life in every way you can. Some one has said that "coffee and gunpowder" are the only things the modern Arab has that the ancient Arab did not have.
16. In what way were the days of the Anglo-Saxons or the days of the Pilgrims like the days that the Hebrews spent in the wilderness?
17. Have you ever read how the Scottish crusaders carried the heart of Bruce to the Holy Land? Compare the feelings of the Israelites when they buried Joseph at Shechem with those of Bruce's followers.
18. What do you think of this remark: "The world has not really needed any new legislation since the days

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of Moses"? If possible, look up some of the laws Jehovah gave Moses other than the Ten Commandments.

19. Explain the following:

The Moses of his people — the Canaan of their Wilderness — She always held up his hands — They hankered after the flesh pots of Egypt — It refreshed us like bread from heaven — the Decalogue — They held aloft the rod of God — Mosaic law — That is a land flowing with milk and honey — The Exodus — An Aaron's serpent — White as the hand of Moses — The Caleb and Joshua of the flock.

English Literature

1. *The Finding of Moses*, James Grahame
2. *On a Picture of the Finding of Moses by Pharaoh's Daughter*, Charles and Mary Lamb
3. *Moses in the Bulrushes*, Hannah More. A sacred drama
4. *The Seventh Plague of Egypt*, George Croly
5. *The Plague of Hailstones*, Edwin Atherstone
6. *The Death of the Firstborn*, Samuel Rogers
7. *The Passage of the Red Sea*, Reginald Heber
8. *The Passage of the Red Sea*, James S. Wallace
9. *The Destruction of Pharaoh*, John Ruskin
10. *Miriam*, E. Dudley Jackson
11. *Moses in the Desert*, James Montgomery
12. *The Ten Commandments*, George Wither
13. *Mount Sinai*, Horatius Bonar
14. *The Pledges Given at Sinai*, William Dearnness
15. *Moses*, John Stuart Blackie
16. *Aaron on Mount Hor*, Lydia H. Sigourney
17. *The Murmuring Flock*, F. J. Otterson
18. *The Burial of Moses*, Cecil Frances Alexander
19. *On Jordan's Banks*, Lord Byron
20. *The Kiss of God*, John White Chadwick
21. *The Death of Moses*, Jessie G. M. Cartee
22. *Weep, Children of Israel*, Thomas Moore

Suggestions for Class Activity

23. "No Man Knoweth His Sepulchre," William Cullen Bryant
24. *The Curse and the Blessing*, anonymous
25. *The King's Treasure House*, W. Walloth. A romance of ancient Egypt
26. *The Yoke*, Elizabeth Miller. A story of the Exodus
27. *The Pillar of Fire*, J. H. Ingraham. A story of the Exodus
28. *The Pilgrimage of the Ben Beieah*, Charlotte M. Yonge. A story of the Exodus
29. *An Egyptian Princess*, George Ebers. A story of ancient Egypt
30. *The Cat of Bubastes: A Tale of Ancient Egypt*, G. A. Henty. Moses is one of the characters.
31. *Sarchedon: A Tale of the Great Queen*, G. J. W. Melville. A story of events before the Exodus
32. *Moses in the Bulrushes*, Rita Benton. A play in *Shorter Bible Plays*
33. *Up, Up from the Promised Land*, Rita Benton. A play in *Shorter Bible Plays*

Painting

1. *The Finding of Moses*, H. P. Delaroche
2. *Moses and the Daughter of Pharaoh*, P. G. Doré
3. *Moses and Aaron before Pharaoh*, P. G. Doré
4. *Moses Smiting the Rock*, B. E. Murillo
5. *Moses and the Burning Bush*, P. G. Doré
6. *Moses Breaking the Tablets of the Law*, P. G. Doré
7. *The Return of Spies from the Land of Promise*, P. G. Doré

From Raphael's Bible, in Raphael's Loggia, the Vatican:

8. *The Israelites Passing through the Red Sea*
9. *Moses Striking the Rock*
10. *Moses Receiving the Two Tablets of the Law*
11. *The Israelites Worshiping the Golden Calf*

Sculpture

Moses, Michelangelo Buonarroti

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Music

- . 1. *Israel in Egypt*, G. F. Händel. An oratorio
2. *Moses*, Anton Rubinstein. An oratorio
3. *Miriam's Song of Triumph*, Franz Schubert
4. *Israel in the Wilderness*, A. R. Gaul
5. *The Ten Commandments*, Joseph Haydn
6. *Song of Miriam*, Anton Rubinstein

The Story of Joshua

Topics for Discussion

1. The city of Jericho commanded the country round about it because of its location. The possession of it gave the Hebrews a base for future campaigns, a place from which they could gradually conquer the rest of the country. You will find that you can make an interesting report about its location, its walls, its palm groves, and the treasures that filled it. What do you think must have been the feeling of the Israelites when they first saw the precious things of this city? Had they ever seen such riches before?

2. You find in this story an allusion to the very interesting custom that many ancient people had of building their houses on the city wall. Report to the class in detail about these houses. Explain how Rahab could hide the men among the drying stalks of flax on her roof, and how she could let them down to the ground so that they could escape, even though the city gates were closed.

3. Picture to yourself the daily march of the Hebrew soldiers as they encircled Jericho. If you could have watched from a niche in the wall of Jericho, what objects would you have noticed particularly? What

Suggestions for Class Activity

noise would you have heard? What would you have thought of the leader?

- When the Israelites crossed the Jordan and entered



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THE HOSETOPS OF JERUSALEM

Canaan, they came in contact with the religion and civilization of the inhabitants of that land. In what way did the Hebrews differ from the Canaanites, especially in their religion and manner of living?

- In ancient Canaan, near each large spring of water, there grew up a city or village, each of which had its king. These little city-states were almost always at war with one another. Now and then they united; for what reason? Why did the inhabitants of Gibeon wish

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to make peace with the Hebrews instead of with the other Canaanites?

6. In what way was the Battle of Gibeon a very important one?

7. There are many contrasts in Palestine which the Hebrews doubtless noted. At the same time of the year the mountains are covered with snow, the valleys are green with a most luxuriant vegetation, and the deserts are barren. And in the valley at dawn there is frost on the ground, and at noon the sun is warm and the air is balmy. What part of our country is very much like Palestine?

8. You have doubtless read of the crusades that were carried on in the Middle Ages. Compare the conquest of Canaan with the mediæval crusades.

9. Of all the tribes of Israel the tribe of Levi alone received no land when the division was made by Joshua. Can you account for this? How and where were the Levites to live if they were not given land?

10. Why was Joshua the best man to succeed Moses? What had been his training?

11. Explain the following:

Hewers of wood and drawers of water — It is going the way of all the earth — Like Joshua's moon in Ajalon — Shone like Joshua's sun.

English Literature

1. *Jericho*, Frank Foxcroft
2. *The Dying Soldier of Joshua*, Alexander S. Arnold
3. *Wanted: Joshua*, Richard Realf
4. *Joshua: A Tale of Biblical Times*, George Ebers

Suggestions for Class Activity

Painting

1. *The Walls of Jericho Falling*, P. G. Doré
2. *The Hebrews Passing over Jordan*, P. G. Doré
3. *The Walls of Jericho Falling*, Raphael Santi
4. *Joshua*, J. S. Sargent

Music

Joshua, G. F. Händel. An oratorio

The Story of Deborah

Topics for Discussion

1. To what period of American history does the Period of Judges correspond? Who were our leaders at that period of American history?
2. The Plain of Esdraelon, where the great battle was fought, has seen many a famous conflict between nations. The Greeks and Romans and crusaders and French camped there and fought their enemies. Napoleon once led his people in a battle at this place. Find out how he spent his leisure moments in his tent as he waited for the time of battle to come. Why did he do this?
3. Deborah was without doubt a woman of determined spirit. With what woman could you compare her? In what way was their heroism similar?
4. Would you say that Deborah's patriotism was characteristic of all her people? Give passages from the story to prove your point.
5. The action of Jael seems very cruel, but was it more cruel than the things that are done in modern warfare? Compare the ancient customs of warfare with those of to-day. What have greater inventions and knowledge accomplished as far as warfare is concerned?

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6. Explain the following :

Another mother in Israel has come to help her people —
The woman of to-day is not afraid of the Siseras that she
meets.

English Literature

1. *The Song of Deborah and Barak*, George Withers
2. *Meroz*, George S. Outram

Painting

See the pictures of Deborah by J. J. J. Tissot.

Possibly you can find paintings by other artists who have used
this story.

Music

1. *Deborah*, G. F. Händel. An oratorio
2. *Deborah*, J. F. Lesueur. An oratorio
3. *The Song of Deborah*, Philip Goepp
4. *Sisera*, Antonio Caldara
5. *The Song of Deborah and Barak*, Hugh Blair

The Story of Gideon

Topics for Discussion

1. Recall what the children of Israel promised Joshua just before his death. How had they broken this promise?
2. Why did Gideon take “every one that lappeth of the water with his tongue”? Was their courage and enthusiasm greater than that of “every one that boweth down upon his knees”? It is said that modern wandering tribes in Asia, when in haste, bend forward to bring their hands from the water to their mouths.
3. Picture to yourself the flashings and the trumpets and the shoutings that awoke the Midianites in the

Suggestions for Class Activity

middle of the night. Describe the confusion that resulted.

4. Why did Gideon think it was necessary to take the lives of the Midianites? What did the ancient peoples generally do with their prisoners?



William Thompson

AN ANCIENT MULBERRY TREE IN PALESTINE

5. The Israelites were still changing from a nomadic life to an agricultural life when the Midianites ravaged their fields. What did the victory do for the future of the nation?

6. Compare Gideon's life with that of the Roman Cincinnatus.

7. Until the time of the first king of Israel, the government of the Jewish nation was a theocracy. Who is the ruler in a theocracy? How did Gideon

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show that he wanted his people to have this form of government?

8. Explain the following:

The battle of the pitchers and lamps — The farmer patriot — We thought Gideon's army had come to attack us.

English Literature

The Battle of Gideon, Bernard Barton

Painting

1. *Gideon Chooses His Soldiers*, P. G. Doré
2. *Gideon Puts the Midianites to Flight*, P. G. Doré

Music

1. *Gideon*, C. E. Horsely. An oratorio
2. *Gideon*, Sir John Stainer

Jephthah's Daughter

Topics for Discussion

1. Compare the sacrifice of Jephthah's daughter with that of the Greek heroines Iphigenia and Antigone.
2. Would you say that Jephthah's vow was a rash one? Why is he sometimes classed with people who do not think before they speak?
3. What Israelitish custom originated with the death of Jephthah's daughter? Is it observed in modern times?
4. Explain the following:

O Jephthah, judge of Israel, What a treasure hadst thou! —
Pale as Jephthah's daughter.

English Literature

1. *Jephthah's Daughter*, Lord Byron
2. *Jephthah's Vow*, James Grahame

Suggestions for Class Activity

3. *Jephthah's Daughter*, Nathaniel P. Willis
4. *Jephthah's Daughter*, Watie W. Swanzy
5. *A Dream of Fair Women* (lines 177-244), Lord Tennyson
6. *Jephthah's Daughter*, Elma Ehrlich Levinger. A Biblical drama in one act

Painting

See the pictures of Jephthah's daughter by J. J. J. Tissot. Possibly you can find paintings by other artists.

Music

1. *Jephthah*, G. F. Händel. An oratorio
2. *Jephthah*, Giacomo Carissimi. An oratorio
3. *Jephthah*, Maurice Greene. An oratorio

The Story of Samson

Topics for Discussion

1. What was the "Nazarite vow"? What rules would Samson have followed all his life if he had lived up to the vow?
2. Compare the story of Samson and the lion with similar stories in English literature.
3. In this story you get an idea of wedding festivals in ancient Israel. The celebration was a seven-day banquet at which there were all sorts of amusements. Bring to class an interesting report about the wedding festivals of the people of modern Syria.
4. Compare the treatment of animals in Samson's day with that of to-day. What society would make Samson's act impossible now?
5. Did Samson have any idea of the Golden Rule? Judging from his acts, what do you think might have been his motto? Give a Biblical one if you can, one that does not appear in these stories.

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6. Why did the Judites, who were Israelites, turn Samson over to the Philistines? Why did Samson allow this?

7. Of what Greek hero does Samson remind you? Compare the two men.

8. The name Samson means "the sunny one." In what way was this name appropriate?

9. Explain this statement: "Having resorted to deception, Samson becomes the victim of deception." How did Samson show his strength, and how did he show his weakness?

10. In what ways was Samson unlike the other judges of Israel that we know?

11. Explain the following:

Every village had its Samson — Eyeless in Gaza, at the mills with slaves — Shorn as Samson — His tongue, like the tails of Samson's foxes, carries firebrands.

English Literature

1. *The Wife of Manoah to Her Husband*, John Greenleaf Whittier

2. *The Young Samson*, Edgar Fawcett

3. *Samson: Champion and Judge of Israel*, Alexander S. Arnold

4. *Samson*, Emily Judson

5. *Samson Agonistes*, John Milton. This is a very beautiful dramatic poem that contains passages you can read to the class. Glance over it and see how the great blind English poet used the Bible story in his poem.

Painting

1. *Samson Slaying the Lion*, P. G. Doré

2. *The Death of Samson*, P. G. Doré

Suggestions for Class Activity

Music

1. *Samson*, G. F. Händel
2. *Samson and Delilah*, C. C. Saint-Saëns. An opera. You will find several Victor records of this very beautiful music.

The Story of Ruth and Naomi

Topics for Discussion

1. Moses had made it a law that all the loose grain that lay upon the ground after the harvest must be left for the poor who owned no land. Was it customary in those days for women to work in the fields? How were the reaping and binding done? How was the grain carried away?

2. It was the custom among the Israelites for a near relative to claim a widow in marriage so that whatever possession she inherited might be retained in the family. Since Boaz was Naomi's kinsman and quite willing to marry Ruth, why did he discuss the matter with the other kinsman?

3. The city gate was the place where all business transactions were carried on. Describe the business customs of those days. Are we more "businesslike" to-day?

4. Explain the following:

A Ruth and Naomi friendship — Simple and brief was the wedding, as that of Ruth and of Boaz.

5. In this story there is an especially beautiful passage. What is it?

English Literature

1. *Ruth*, Felicia Hemans
2. *Ruth*, Thomas Hood
3. *Ruth and Naomi*, William Tennant

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Painting

1. *Ruth and Naomi*, P. H. Calderon
2. *Ruth*, Louis Bruck-Lajos
3. *Ruth Gleaning*, Thomas Stothard
4. *Ruth and Boaz*, P. G. Doré

Music

1. *Ruth*, Sir F. H. Cowen. An oratorio
2. *Ruth*, A. R. Gaul. A cantata
3. *Ruth*, Robert Schumann. An oratorio
4. *Ruth and Naomi*, Leopold Damrosch

The Story of Samuel

Topics for Discussion

1. What other famous men of the Old Testament were children of the prayer of their parents?
2. The child Samuel learned many things pertaining to the service and care of the temple. What were some of the things he learned? What were the duties he had to perform?
3. Both Samuel and Samson were Nazarites. Compare them.
4. The people no longer wanted their government to be a theocracy. What form of government did they want? Why was Samuel at first unwilling to comply with their request?
5. The warning of Samuel to the people who had demanded a king was a very faithful picture of Oriental rulers of that time. Name some famous rulers who treated their subjects as he described.
6. In what way was Samuel different from the other judges about whom we have read? Was his work of

Suggestions for Class Activity

less value because of this? Compare the results of his work with those of the other judges.

7. Explain the following:

The little temple child — Would that Hannah's child could lead us now — Like Eli, their ears are closed, but the young Samuels hear the voice.

English Literature

1. *The Hebrew Mother*, Felicia Hemans
2. *Hannah and Samuel*, Nathaniel P. Willis
3. *Eli and Samuel*, Edward Everett Hale
4. *Samuel*, Richard Wilton
5. *The Call of Samuel*, Rita Benton. A play in *Shorter Bible Plays*

Painting

1. *The Infant Samuel*, Sir Joshua Reynolds
2. *The Child Samuel Presented to Eli*, John Opie

Music

1. *Eli*, Michele Costa. An oratorio
2. *The Song of Hannah*, J. F. H. Reid

The Story of Saul

Topics for Discussion

1. Samuel was not only the last judge of Israel, but he was also the first prophet. During the history of Israel many prophets arose in the land. They were sometimes called seers. From this story what do you think were the duties of a prophet?

2. How did Saul accept the great honor that came to him? What did this show about his character when he was a young man?

3. Among the ancient Jews, anointing with oil had

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a very definite meaning. What was it? To-day it is a part of the coronation ceremonial of England.

4. What part did the people of Israel have in selecting their king? Has any other monarchy followed this practice?

5. What very great sin, according to the Mosaic law, did Saul commit when he offered the burnt offering? What was the result of this act?

6. What battle was fought on American soil in which the people used the same kind of weapons that the Hebrews used against the Philistines? Was their reason the same? What weapons did the Philistines use?

7. Was Jonathan rash or courageous when he went alone with his armor-bearer into the camp of the Philistines? Can you cite any similar actions from modern history?

8. Why did Saul forbid the people to eat? Were they right in opposing their king? What did this indicate about their feeling concerning him?

9. It was the universal custom among the people of ancient times to decide many questions "by lot." Describe this custom. How has this custom been followed since?

10. Saul selected a standing army of strong, valiant men. Tell about the remarkable group of warriors that a modern European king had in his army.

11. According to the law of the land, what should Saul have done with the spoil of the battle? Was his excuse a good one? Has it ever been given by other leaders? What was the result of his act?

Suggestions for Class Activity

12. Which man did more for his nation, Samuel or Moses? In what way?

13. Explain the following:

The second founder of the Hebrew nation — There have been Sauls in modern times.

English Literature

1. *Saul*, Lord Byron

2. *The Son of Saul before His Last Battle*, Lord Byron. (See chapter xiv.)

3. *Gilboa* — Edward Hayes Plumptre. (See chapter xiv.)

Painting

1. *Samuel Anointing Saul*, Julius Schnorr

2. *Samuel Anointing and Blessing Saul*, P. G. Doré

3. *Saul Rejected as King*, Julius Schnorr. (See chapter xiv.)

Music

1. *King Saul*, Sir H. H. Parry. An oratorio

2. *Saul*, G. F. Händel. An oratorio

3. *Saul*, Granville Bantock

4. *Saul*, Goetano Andreozzi. An oratorio

(The entire story of Saul, given in chapters xiii and xiv, should be read before any of the references to literature, music, and art are consulted.)

The Story of David

Topics for Discussion

1. We have learned of six events that occurred at Bethlehem. What are they?

2. What would Saul's malady be called to-day? What caused it? Can anything be said for Saul; that is, did he have a reasonable excuse for his actions?

3. At this time it was often customary for a conflict between nations to be settled by means of a single com-

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bat between two champions — one from each army. How had David obtained his skill in throwing stones? What characters in history and literature were skilled marksmen?

4. Make an interesting report on the Philistine's



Vester and Company

A GARDEN IN PALESTINE

coat of mail. How did it differ from that worn by the crusader?

5. In the story of David and Jonathan we see a friendship between two noble men. What was the basis of their friendship? Was Jonathan disloyal to his father? Which man gave more in this friendship? Tell about these famous friends: Castor and Pollux, Damon and Pythias, Achilles and Patroclus.

Suggestions for Class Activity

6. Why was the way David chose to become king surer than the way his followers and admirers suggested?
7. How did ancient peoples regard witches? Why had Saul forbidden them to live in the kingdom? Com-



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THE DAMASCUS GATE IN JERUSALEM

pare witchcraft in ancient Israel with the witchcraft days in New England.

8. Picture Saul as he goes forth to fight his last losing battle. Why do you pity him? Why do you feel admiration for him?

9. What character in history and literature ended his life as Saul did? Compare the two men.

10. If you have read the *Iliad*, compare Priam's

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lament over his son Hector, in book xii, with David's lament. Compare the challenge of Goliath with the challenges of Ajax and Hector, in book xiii of the *Iliad*.

11. It was the custom in ancient times to wail over the dead, and people still do in the East to-day. Describe the place in Jerusalem where this is done.

12. Explain the statement: "Saul died in defeat but made David possible."

13. Jerusalem is located in a unique place. In what way did its position give it military strength? What other ancient city was located similarly? How did David make Jerusalem the religious center as well as the official capital of the nation?

14. How do you think David's soldiers felt when he would not drink the water the "mighty three" brought him? Why did this act make them love him more?

15. What led David to feel that he should build a temple for the Ark of the Covenant? Why did he not do this?

16. You have read how the old Scottish leaders assembled their clans together by means of the "fiery cross." Compare their way with Absalom's method.

17. In what ways did David's experiences as a shepherd and as a member of the king's court help him when he became king?

18. David is noted as "a shepherd, warrior, poet, statesman, priest, prophet, king," as "a romantic friend, chivalrous leader, and devoted father." Cite instances to prove that he was each of these.

19. Compare Saul and David in their qualifications for the kingship. What did each do for his nation?

Suggestions for Class Activity

20. Explain the following:

City of Zion — Sweet singer of Israel — The Jonathan Club — The giant of Gath — The monarch minstrel — City of David — Saul's failure made success possible — David's lyre grew mightier than his throne — The songs of David — Towers like another Saul — We hear the old cry for Absalom.

English Literature

1. *David's Three Mighty Ones*, Henry Francis Lyte
2. *The Well of Bethlehem*, Richard Frederick Littledale
3. *The Mighty Three*, anonymous
4. *The Harp the Monarch Minstrel Swept*, Lord Byron
5. *The Filial Piety of David*, Lydia H. Sigourney
6. *David*, Charles and Mary Lamb
7. *David and Goliath*, Michael Drayton
8. *A Song of Triumph*, Hannah More
9. *Saul*, G. M. Bell
10. *Saul and David*, James Grahame
11. *Saul*, Lord Byron
12. *The Chamber over the Gate*, Henry Wadsworth Longfellow
13. *The Lamentation of David over Saul and Jonathan*, George Sandys
14. *David's Grief for His Child*, Nathaniel P. Willis
15. *Absalom*, Nathaniel P. Willis
16. *David in the Cave of Adullam*, Charles and Mary Lamb
17. *David*, John Stuart Blackie
18. *Jonathan: A Tragedy*, Thomas Ewing, Jr.
19. *David and Goliath: A Sacred Drama*, Hannah More
20. *A Captain of Men*, E. Anson More. A story in which David is one of the characters
21. *The Throne of David*, J. H. Ingraham. A story
22. *David and Goliath*, Rita Benton. A play in *Shorter Bible Plays*

Painting

1. *The First Anointing of David*, Julius Schnorr
2. *David Playing before Saul*, H. F. Schopin

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3. *David in the Camp of Saul*, H. F. Schopin
4. *David Mourning for Absalom*, P. G. Doré
5. *The Triumph of David*, D. G. Rossetti
6. *David and Goliath*, Michelangelo Buonarroti

Sculpture

1. *David*, Donatello. In bronze
2. *David*, Michelangelo Buonarroti. A colossal marble statue

Music

1. *David*, B. Klein. An oratorio
2. *King David*, George Alexander Macfarren
3. *The Triumph of David*, Dudley Buck
4. *David*, Antonio Caldara. An opera
5. *David*, C. E. Horsely. An oratorio
6. *David's Lamentation over Saul and Jonathan*, William Boyce
7. *Absalom*, Friedrich Schneider

You will be able to find beautiful music for a great many of the psalms.

The Story of Solomon

Topics for Discussion

1. Solomon received an education in all the learning of the day. Of what did that consist?
2. How did it happen that the women went to Solomon to judge their case? Were there no courts in the land? What was the custom of the Oriental ruler in such matters?
3. It cost Solomon a great deal to carry on his building projects. How did he get his money? When a ruler is extravagant, who pays?
4. Hiram, the king of Tyre, helped Solomon to bring to his country the civilization of the Oriental countries. Compare the civilization of Oriental countries in ancient

Suggestions for Class Activity

times with that of to-day in our country. At which time would you prefer to live? Why?

5. The tabernacle, which was originally a church of wood covered with an awning, later grew into the



Vester and Company
MOSQUE OF OMAR

temple built by Solomon. Consult some description of the temple and report to the class as fully as you can.

6. What precious thing was in the Holy of Holies? What had been its history since the time of Moses?

7. What position of importance did the Levites have in the temple? Where did we first hear about the Levites? Why were they chosen for their special duties? What were those duties?

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8. We are told by Josephus, the Hebrew historian, that the music in Solomon's temple was unusual. Make an interesting report about this subject.

9. Solomon erected many buildings, the most famous of which were the Forest of Lebanon, the Hall of Pillars, and the Hall of Judgment. Bring to class a description of one of these.

10. The history of Jerusalem has been very exciting. You can make an interesting report about this city by telling about the Jerusalem of David, of Solomon, of the crusades, of the Mohammedans, and of modern times since the World War. Where will a visitor to Jerusalem find the buildings of Solomon?

11. The Queen of Sheba was noted for her wisdom, and was considered the equal of men. How did people generally regard women in the time of Solomon? Picture the life of the women in Solomon's palace.

12. Compare Abraham's way of entertaining a guest with Solomon's way. Compare the life of these two men: their homes, their provisions, their work, their clothing.

13. One talent of gold was about \$26,280. What was Solomon's income in gold alone in one year? How would this compare with the income of a king to-day?

14. It was customary for heathen altars and shrines to be erected on the tops of hills. How did "the high places" come to mean places for idolatrous worship?

15. Which was the nobler man, Solomon or Saul? Why?

16. How did "Solomon pave the way for later rebellion and the division of the kingdom"?

Suggestions for Class Activity

17. Explain the following:

The wonders and glories of Zion — The Holy of Holies — As wise as Solomon — He sighs like David's son for Sheba's queen — Let us cherish our visions so that we may not perish — His words were coals of fire.

English Literature

1. *King Solomon and the Bees*, John G. Saxe
2. *King Solomon and the Ants*, John Greenleaf Whittier
3. *A Legend of the Wise King*, James A. McCreedy
4. *Solomon's Signet*, Edwin Arnold
5. *Azrael*, Henry Wadsworth Longfellow
6. *The King's Friend*, H. M. Woods
7. *King Solomon's Judgment* (in *Oriental Legends*), Erman Bien
8. *King Solomon*, Owen Meredith
9. *The Judgment of Solomon*, Rita Benton. A play in *Shorter Bible Plays*

Painting

1. *The Queen of Sheba at the Court of Solomon*, H. F. Schopin
2. *King Solomon*, P. G. Doré
3. *The Judgment of Solomon*, Raphael Santi
4. *The Judgment of Solomon*, P. G. Doré

Music

1. *Solomon*, William Boyce. An oratorio
2. *Solomon*, Giacomo Carissimi. An oratorio
3. *Solomon*, G. F. Händel. An oratorio
4. *Solomon's Temple*, Friedrich Schneider
5. *Queen of Sheba*, R. H. Löhr

Elijah and Elisha

Topics for Discussion

1. Read the story of Rehoboam and Jeroboam in *I Kings*, xii–xiv. In what way was the Civil War in the United States like the Civil War in Israel?

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2. In what way were Samaria and Jerusalem alike? How were they unlike? Jezreel was a city in which the king often lived though Samaria was the capital of Israel.
3. What political reason did Ahab have for marrying Jezebel? If Ahab had been true to his religion, whom would he have married?
4. What sin did Ahab commit when he "made a grove"?
5. Elijah said he was the only prophet of Jehovah left in the land. What does this show about the place of his religion in the nation? What had caused such a change since the days of Joshua?
6. Imagine the thoughts and feelings of the Israelites when fire consumed Elijah's sacrifice. Why were they glad? Why were they troubled?
7. When Ahab asked Naboth for his land, he was violating the ancient law concerning property. What was this law?
8. Which was the stronger character, Ahab or Jezebel? In what way was Ahab strong, and in what way was he weak? Compare the religious ardor of the two.
9. What does the story tell about Elisha that leads us to believe that he came from a wealthy family? How do we know that the possessions of his father did not appeal to him?
10. When Elijah threw his mantle upon Elisha, he meant that he adopted Elisha as his son and made him a prophet. Elisha then had to make a tremendous decision. What was it? Why was it hard to make?

Suggestions for Class Activity

11. What other man of the Old Testament did not die, but was "translated"? In what way were they alike?
12. In what ways were Moses and Elijah alike?
13. With what acts did Elijah and Elisha begin their careers? How were those acts characteristic of



Vester and Company

A RIVER IN PALESTINE

their lives and thoughts? Compare their manner of living, their way of dealing with people, and the kinds of prophecy they gave.

14. From the story what do you think was the custom of dealing with debtors in those days? Has any modern nation had similar laws?

15. Why was Naaman in such a rage at Elisha for making him bathe in the muddy river Jordan? Compare this river with the rivers of his own country. What do you think of Naaman?

16. When Naaman told Elisha that he would have to worship "in the house of Rimmon," was he trying to

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excuse his actions? What would Elisha have done had he been in Naaman's place?

17. The Israelites were continually at war, and among their foes were the people of Syria, a great nation, whose capital was Damascus. Report to the class about this famous city, its location, its buildings, and any other facts that are of interest.

18. How was Elijah's prophecy concerning Ahab and his house fulfilled?

19. Explain the following:

Elijah's mantle — Drive like Jehu — The still, small voice — Elisha's sire — Elijah's robe has fallen — Like Elisha, he laid his staff upon the quiet form — Where is the prophet that will heal the bitter waters? — Fast as Jehu drove for a crown.

20. Generally the Hebrew prophets spoke only to the people of their own cities. One prophet, however, was sent to warn Nineveh of its approaching doom and to encourage it to accept the worship of Jehovah. Read the story of Jonah in the book of *Jonah*. Then tell what is meant by the following expressions:

As dead in sleep as Jonah — Is there a Jonah on this ship? — Let's flee to Tarshish! — I can no more escape my work than did Jonah.

English Literature

1. *Elijah Fed by Ravens*, James Grahame
2. *The Widow of Zarephath*, Lydia H. Sigourney
3. *Elijah on Mount Carmel*, E. E. D.
4. *Elijah's Interview*, Thomas Campbell
5. *The Ascension of Elijah*, James Stephenson
6. *The Death of Jezebel*, anonymous
7. *The Shunammite*, Nathaniel P. Willis

Suggestions for Class Activity

8. *Naaman's Servant*, John Keble
9. *Elijah*, Robert Davidson. A dramatic poem
10. *By the Ramparts of Jezreel*, A. Davenport. A story of the time of Elijah and Elisha
11. *Jezebel*, L. McLaws. A story
12. *Jezebel's Husband*, Mark Ashton. A story
13. *Temuel of the Left Hand: A Biblical Romance*, Alfred Clark. Ahab, Jezebel, and Jehu are characters.
14. *The Sin of Ahab*, Anna Jane Harnwell. A drama in one act in which Elijah, Ahab, Jezebel, Naboth, and the widow's son are characters.
15. *The Maid of Naaman's Wife* (in *Preludes*), John Drinkwater

Painting

1. *The Widow's Mite*, A. Bida
2. *The Death of Ahab*, P. G. Doré
3. *The Death of Jezebel*, P. G. Doré
4. *Elijah*, J. S. Sargent
5. *Elijah Fed by an Angel*, P. G. Doré
6. *Elijah Taken Up into Heaven*, P. G. Doré
7. *Elisha Raises the Shunammite's Son*, Julius Schnorr

Music

1. *Elijah*, S. Arnold. An oratorio
2. *Elijah*, Felix Mendelssohn-Bartholdy. An oratorio
3. *Naaman*, Michele Costa. An oratorio
4. *The Widow at Zarephath*, Alan Gray
5. *The Shunammite*, S. Garrett

Heroes of a Declining Nation

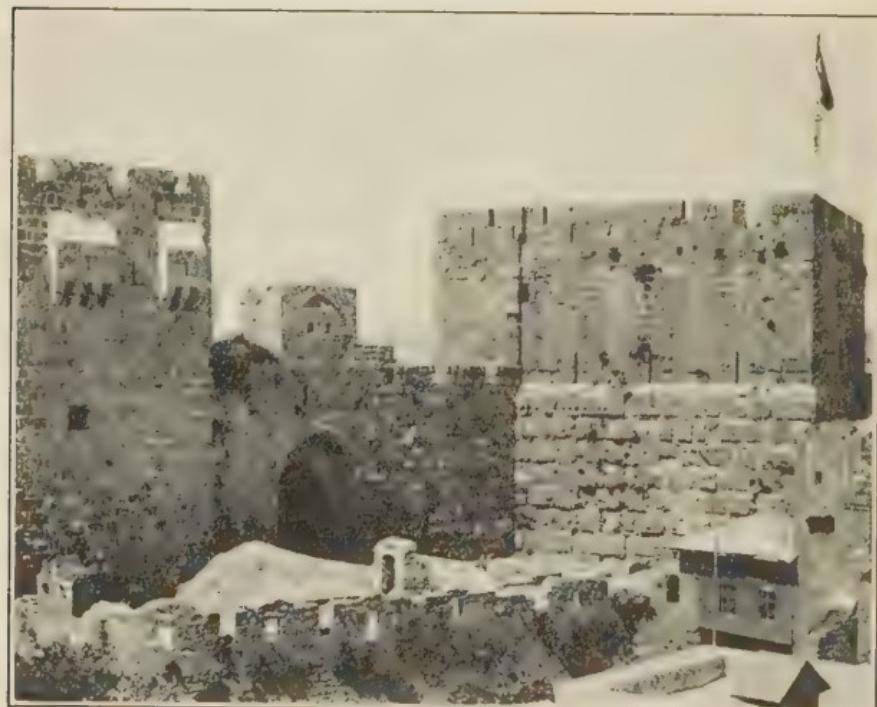
Topics for Discussion

1. When did we first hear of the Feast of the Passover? When did we last hear of it?
2. The taking of Samaria was a terrible siege. Tell about it. You can find this in any Bible dictionary.

Appendix

Where were the inhabitants of Israel placed? Has the kingdom of Israel ever been restored?

3. You will find a very interesting account of Sennacherib's conquest in the cuneiform annals that he made. Any book about ancient Assyria will give this. How were these records made? Where were they found? What information did they give?



Vester and Company

WITHIN THE CITY WALLS

4. Where did Hezekiah get his silver for the tribute? In what position was Judah when Hezekiah began to pay tribute to Assyria?

5. Isaiah was one of the greatest of all the prophets. He not only advised the king, but he also wrote much that has come to us. You will find his book in the

Suggestions for Class Activity

Old Testament of interest. Report to the class about his life and work. Compare him with Elijah.

6. Why was it unwise for Hezekiah to show all his possessions?

7. What happened to the city of Jerusalem when it was taken by the Babylonians? What became of Solomon's palace, the temple, and the walls of the city?

8. The cupbearer had a most important position. Why? Was he ever absent at meals? What did he always have to do?

9. Tell the story of Jerusalem from the time of the rebuilding of the temple to the time of Christ. During that time it again became a captive city.

10. Explain the following:

Hezekiah was shut up like a bird in a cage in the midst of Jerusalem — As lost as the ten tribes of Israel — Sad, like Israel's mournful prophet — As soothing as balm from Gilead — The heathen heel on Israel's bleeding bosom — Zion is free — Again there is happiness in the city of David.

English Literature

1. *The Prayer of Hezekiah*, George Wither
2. *The Destruction of Sennacherib*, Lord Byron
3. *Oh! Weep for Those*, Lord Byron
4. *A Jewish Hymn in Babylon*, Henry Hart Milman
5. *The Destruction of Jerusalem*, Robert Southey
6. *A Hebrew Melody*, Mrs. James Gordon Brooks
7. *By the Waters of Babylon*, Christina G. Rossetti
8. *Harps Hung Up in Babylon*, Arthur Colton
9. *The Jews' Return to Jerusalem*, W. H. Roberts

Painting

1. *Isaiah*, J. S. Sargent
2. *Jeremiah*, J. S. Sargent

Appendix

3. *Jeremiah*, Michelangelo Buonarroti
4. *The Destruction of Jerusalem*, Francesco Hayez
5. *Baruch Writing Jeremiah's Prophecy*, P. G. Doré
6. *Baruch*, P. G. Doré

Music

1. *Hezekiah*, Giacomo Carissimi. An oratorio
2. *Hezekiah*, A. R. Gaul. An oratorio
3. *Hezekiah*, H. H. Pierson. An oratorio
4. *Sennacherib*, G. B. Arnold
5. *Nebuchadnezzar*, Sir H. H. Parry
6. *The Captivity*, C. S. Heap
7. *Jerusalem*, H. H. Pierson. An oratorio
8. *Jerusalem*, Giuseppe Verdi
9. *Nehemiah*, S. Weeks

The Story of Daniel

Topics for Discussion

1. What ability would a boy have to have in order "to stand in the king's palace"? What place would this give him?
2. The Mosaic law prohibited the Jews from eating many foods that other people ate. What were some of them?
3. Picture the friendship of the four Hebrew lads. Compare their friendship with that of David and Jonathan.
4. What was the wisdom and knowledge of the Chaldean magicians?
5. Did Daniel's prophecy, told in the interpretation of Nebuchadnezzar's dream about the fall of the Babylonian empire, ever come true? When? How?
6. Compare the Babylon of Nebuchadnezzar with

Suggestions for Class Activity

the Babylon of the time of Abraham. Describe some of the most interesting things in the capital.

7. Compare the action of Daniel with the action of William Tell when he refused to bow to the hat of Gessler.

8. Why was Daniel not forced to worship the image?

9. What do you think was the feeling of the Babylonians toward the Jews? Do you think the captives were allowed to have their priests and were free to follow their religious customs?

10. The land between the Tigris and the Euphrates rivers has been ruled by various peoples. Who governed it when Abraham lived? How did the Assyrians come there? Tell about their most famous city. What noted man ruled the country? Then the Babylonians came and destroyed the city and built a new kingdom which became the center of the world as it had been 3000 years before. What famous men ruled it? Who finally conquered it? What is it to-day?

11. Explain the following:

Let us keep our windows open toward Jerusalem — His will is like the law of the Medes and Persians — When will he see the handwriting on the wall? — When we are weighed in the balance, may we not be found wanting! — As fearless as Daniel — The leaders were placed in a fiery furnace of criticism.

English Literature

1. *The Vision of Belshazzar*, Lord Byron
2. *The Feast of Belshazzar*, Edwin Arnold
3. *Belshazzar's Feast*, Felicia Hemans
4. *The Prayer of Daniel*, George Wither

Appendix

5. *The Lions*, Victor Hugo
6. *Belshazzar: A Dramatic Poem*, Henry Hart Milman
7. *Belshazzar: A Sacred Drama*, Hannah More
8. *The Jewish Captives*, John M. Leavitt. A drama
9. *Daniel: A Sacred Drama*, Hannah More.
10. *Istar of Babylon: A Phantasy*, Margaret Horton Potter. Daniel is one of the characters.
11. "O King, Live Forever" or *The Last Days of Babylon*, R. Wade Jenkins. A story
12. *Belshazzar: A Tale of the Fall of Babylon*, William Stearns Davis
13. *A Son of Ashur*, W. Beddoes. A story of the time of Nebuchadnezzar

Painting

1. *Daniel in the Den of Lions*, Pietro da Cortona
2. *Daniel in the Den of Lions*, Briton Riviere

Music

1. *Belshazzar*, Karl Reinecke. An oratorio
2. *Belshazzar*, G. F. Händel. An oratorio
3. *Belshazzar's Feast*, J. H. Griesbach
4. *Daniel*, G. F. Root

The Story of Esther

Topics for Discussion

1. Ahasuerus, whom we know as Xerxes, was a ruler of great ability. What notable things did he do?
2. How did a Persian woman appear before the people? Was this an invariable custom? How do Persian women dress in present times?
3. Suppose Ahasuerus had not punished Vashti; would the women of the nation have disobeyed their husbands? What do you think the women of Vashti's time thought of her action?
4. Why did Esther not tell she was a Jewess? Was she ashamed?

Suggestions for Class Activity

5. What would have happened if Ahasuerus had refused to see Esther?
6. Picture Esther as she approached the king. How was she dressed? Was she pale and trembling? Who were her attendants? Describe the court room. How was the king dressed? If you had been there, what would you have noticed particularly?
7. In what way was Esther's plan a very clever one?
8. What other Biblical character refused to make obeisance to a person in authority? Compare them.
9. Compare Esther with Ruth. In what way were Esther and Jephthah's daughter alike?
10. Explain the following:

Was it Vashti's contempt for a man-made law that started all this trouble? — She might have been Queen Esther in all her dignity — Hang as high as Haman — Like the Jewish queen, she, too, was resigned to perish — As presumptuous as Haman.

English Literature

1. *Queen Vashti's Lament*, John Edmund Reads
2. *Mordecai*, Helen Jackson
3. *Esther*, J. R. Robinson
4. *The Star of Love*, Florence M. Kingsley. A story
5. *Esther*, John Masefield. A drama that is an adaptation of the drama *Esther* by the great French author Racine.
6. *The Power of Purim*, Irma Kraft. A drama of modern times. The scene is laid in a European city on the eve of Purim.

Painting

1. *Esther before the King*, P. G. Doré
2. *Esther Confounding Haman*, P. G. Doré

Music

Esther, G. F. Händel. An oratorio

Appendix

BIBLICAL ALLUSIONS

Explain the Biblical allusions in the following selections:

I.

Let me hear
The still small voice which reached the prophet's ear.

— *Whittier*

2.

A king dwelt in Jerusalem;
He was the wisest man on earth;
He had all riches from his birth,
And pleasures till he tired of them;
Then, having tested all things, he
Witnessed that all are vanity. — *Rossetti*

3.

Perhaps the self-same song that found a path
Through the sad heart of Ruth, when sick for home,
She stood in tears amid the alien corn. — *Keats*

4.

Eyeless in Gaza, at the mill with slaves,
Himself in bonds under Philistine yoke. — *Milton*

5.

In the presence of the Glory,
What no mortal sees he saw,
And from hand that no hand touches
Brought the tables of the Law. — *Blackie*

6.

It was noon —
And Abraham on Moriah bow'd himself,
And buried up his face, and pray'd for strength. — *Willis*

Biblical Allusions

7.

When the great leader's task was done,
He stood on Pisgah's height. — *Chadwick*

8.

Oh, son of Noah! mercy on thy kind!
What! wilt thou leave us all — all — *all* behind?
While safe amidst the elemental strife,
Thou sitt'st within thy guarded ark? — *Byron*

9.

Is there, is there no balm in Gilead?
Tell me, tell me, I implore. — *Poe*

10.

'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way. — *Lowell*

11.

While Moses graved the sacred laws
And Aaron swung his golden bells. — *Whittier*

12.

Three hundred jackals he secured
And joined them two and two and to their tails
Tied firebrands and let loose among the wheat. — *Arnold*

13.

Arise, O Deborah, arise
Rise, rise, and sing a song;
Abinoam's son, O Barak, rise;
Thy captives haste along. — *Wither*

Appendix

14.

Who raised up for us the walls that were fallen
And set up the gates and bars
And raised up our homes again. — *Ben Sira*

15.

Who order'd Gideon forth,
To storm th' invaders' camp,
With arms of little worth,
A pitcher and a lamp? — *Cowper*

16.

We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our faded crown. — *Keble*

17.

A cloud, like that the old-time Hebrew saw
On Carmel prophesying rain. — *Whittier*

18.

They hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way. — *Milton*

19.

Spear, crest, and helm
Lay by the billows of the old Red Sea,
When Miriam's voice o'er that sepulchral realm
Sent on the blast a hymn of jubilee. — *Hemans*

20.

We sate down and wept by the waters
Of Babel, and thought of the day
When our foe, in the hue of his slaughters,
Made Salem's high places his prey;
And ye, oh her desolate daughters!
Were scattered all weeping away. — *Byron*

Biblical Allusions

21.

Thou whose spell can raise the dead
Bid the prophet's form appear! — *Byron*

22.

At Machpelah's waiting tomb,
The proud and princely Abraham bow'd him down,
A mourning stranger, mid the sons of Heth. — *Sigourney*

23.

Speech-confounded, build again
The baffled tower of Shinar's plain. — *Whittier*

24.

Proudly through the vaulted sky,
Was borne Elisha's sire,
And dazzling unto mortal eye,
His car and steeds of fire. — *Barton*

25.

If you call me Jephthah, my lord,
I have a daughter that I love passing well. — *Shakespeare*

26.

For He that asked me, where is Abel? He
Who called me cursed from the earth, and said
A fugitive and vagabond thou art,
He also said, when fear had slain my soul,
There shall not touch thee man nor beast. — *Clough*

27.

Pour forth the oil, pour boldly forth,
It will not fail, until
Thou failest vessels to provide. — *Trench*

Appendix

28.

Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey within them.

— Bunyan

29.

Thou hast oft been, O Israel, in sunshine and shade,
Since the Lord with thy Chief the new Covenant made
While the summits of Sinai were wrapped in a cloud,
And its bleak shattered sides echoed thunders aloud.

— Linnen

30.

How loth was righteous Abraham to cease,
To beat the price of lustful Sodom's peace! — Quarles

31.

By Jabbok the patriarch waited
To learn on the morrow his doom. — Hay

32.

Between the dreadful Cherubim
A Father's face I still discern,
As Moses looked of old on Him,
And saw His glory into goodness turn! — Whittier

33.

There — where thy finger scorched the tablet stone,
There — where thy shadow to thy people shone! — Byron

34.

We sit here in the Promised Land
That flows with Freedom's honey and milk. — Lowell

Biblical Allusions

35.

But as he glanced around that landscape wide,
Far off a train of camels meets his eye,
And as they nearer come he can descry
A maiden veiled — his unseen, God-sent bride. — *Wilton*

36.

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang. — *Whittier*

37.

And what from Eli's sense was sealed,
The Lord to Hannah's son revealed. — *Borthwick*

38.

In the Chamber over the Gate
We sit disconsolate.
O Absalom, my son! — *Longfellow*

39.

Daily, with souls that cringe and plot,
We Sinais climb and know it not. — *Lowell*

40.

The priest-like father reads the page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny. — *Burns*

41.

And he prayed the God of battles,
And in 'mid the host alone
Prostrate laid the boastful champion
With a sling and with a stone. — *Blackie*

Appendix

42.

Forsaking pomp and power ‘ three times a day ’
For chamber lone, he seeks his solace there;
Through windows opening westward floats his prayer
Toward the dear distance where Jerusalem lay. — *Wilton*

43.

With deep emotion David took
From their red hands the cup ;
Cast on its stains a shuddering look,
And held it heavenward up.
' I prize the boon,' exclaimed the king,
' But dare not taste the draught you bring.' — *Lyte*

44.

Along the illumined wall,
Startling, yet riveting the eyes of all,
Darkly it moves, a hand, a human hand,
O'er the bright lamps of that resplendent hall
In silence tracing, as a mystic wand,
Words all unknown, the tongue of some far distant land.

— *Hemans*

45.

And Samson's riddle is our own to-day,
Of sweetness from the strong,
Of union, peace, and freedom plucked away
From the jaws of wrong. — *Whittier*

46.

O King! remember Vashti, thy beautiful, thy own,
Who loved thee and shall love thee still, when Esther's light
has flown! — *Reade*

47.

Bring forth the vessels of silver and gold,
Which Nebuchadnezzar, my sire, of old,
Ravished from proud Jerusalem. — *Proctor*

Who's Who in the Old Testament?

48.

Then the glory of God, flashing out from the cloud,
Brought the quail, and bade manna from heaven to fall.

— *Otterson*

49.

Like an old Patriarch he appeared,
Abraham or Isaac, or at least
Some later Prophet or High Priest. — *Longfellow*

50.

Sound the loud timbrel o'er Egypt's dark sea;
Jehovah has triumphed — His people are free. — *Moore*

WHO'S WHO IN THE OLD TESTAMENT?

Identify each of the following:

- 1. The son of Jesse.
- 2. The prophetess.
- 3. The first martyr.
- 4. The prophet of fire.
- 5. The strong man.
- 6. The minstrel monarch.
- 7. The founder of the Hebrew race.
- 8. The heroic farmer.
- 9. A mother in Israel.
- 10. The weeping prophet.
- 11. The first shepherd.
- 12. The wise young king.
- 13. Midian's shepherd boy.
- 14. The first shipbuilder.
- 15. The two spies.
- 16. The first baby.
- 17. The child prophet.
- 18. The lost brother.
- 19. The first prophet.
- 20. The first king.
- 21. The giant.
- 22. The little captive maid.
- 23. The last of the judges.
- 24. The furious driver.
- 25. The king's cupbearer.
- 26. The Shunammite.
- 27. The mother of all living.
- 28. The first vagabond.
- 29. The Hebrew patriarchs.
- 30. The little temple child.
- 31. The dreamer.
- 32. The prophet of healing.
- 33. The supplanter.
- 34. The prophet of the restoration.
- 35. The mother of nations.
- 36. Two great friends.
- 37. The deliverer of the people.
- 38. The sweet singer of Israel.
- 39. The father of nations.

Appendix

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| 40. The patient lawgiver. | 46. The shepherd king. |
| 41. The patriot youth. | 47. The first hunter. |
| 42. The martyr maiden. | 48. The king-maker. |
| 43. The witch of Endor. | 49. The oldest man. |
| 44. The friend of God. | 50. The subtle tempter. |
| 45. The deliverer. | |

FAMILIAR QUOTATIONS FROM THE BIBLE

Explain each, telling who said it and under what circumstances.

1. In the sweat of thy face shalt thou eat bread.
2. Give thy servant an understanding heart.
3. Hast thou found me, O my enemy?
4. He that spareth his rod hateth his son.
5. I am thy exceeding great reward.
6. And Enoch walked with God; and he was not, for God took him.
- (7) He maketh me to lie down in green pastures; he leadeth me beside the still waters.
8. I pray thee, let a double portion of thy spirit be upon me.
- (9) Am I my brother's keeper?
10. Thy love to me was wonderful, passing the love of women.
11. Therefore shall a man leave his father and his mother, and shall cleave unto his wife.
12. See how he seeketh a quarrel against me.
13. Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.
14. Is there no balm in Gilead? Is there no physician there?
- (15) As he thinketh in his heart, so is he.
- (16) A land flowing with milk and honey.
17. It is not good that man should be alone.
- (18) May the Lord watch between me and thee, while we are absent one from another.
19. Vanity of vanities; all is vanity.

Familiar Quotations from the Bible

20. If I perish, I perish.
- (21) The Lord is my shepherd, I shall not want.
22. And God said, "Let there be light"; and there was light.
- (23) Come, let us go down, and there confound their language that they may not understand one another's speech.
- (24) From Dan even to Beersheba.
25. Let there be no strife, I pray thee.
- (26) Thou art weighed in the balances, and art found wanting.
27. With all thy getting, get understanding.
28. Of making books there is no end.
29. The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire.
30. I go the way of all the earth.
31. Tell it not in Gath; publish it not in the streets of Askelon.
32. Bring down my gray hairs with sorrow to the grave.
33. When we sat by the fleshpots.
34. How long halt ye between two opinions.
35. My punishment is greater than I can bear.
36. How dreadful is this place!
37. I will lift up my eyes unto the hills from whence cometh my strength.
38. This is now bone of my bone, and flesh of my flesh.
39. A still small voice.
40. A soft answer turneth away wrath.
41. According to the law of the Medes and Persians.
42. Go to the ant, thou sluggard.
43. I do now set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
44. Old and well stricken in age.
45. There is a God in heaven that revealeth secrets.
46. I will make thy seed as the dust of the earth.
47. I arose, a mother in Israel.
48. The Philistines be upon thee.
49. Saul hath slain his thousands, and David his ten thousands.
50. To everything there is a season.

Appendix

PRONUNCIATION OF PROPER NAMES

The system of indicating pronunciation is that used in *Webster's New International Dictionary*.

Aaron, âr'ūn	Asher, ăsh'ēr
Abed-nego, à-bĕd'nē-gō	Ashpenaz, ăsh'pē-năz
Abel, ă'bĕl	Ashteroth, ăsh'tā-rōth
Abinadab, à-bĭn'ă-dăb	Askelon, ăs'kē-lōn
Abishai, à-bĭsh'ă-ī	Assyria, ă-sîr'ă-ā
Abner, ăb'nēr	Azariah, ăz'ă-rī'ă
Abraham, ă'bră-hăm	Baal, bā'ăl
Abram, ă'brăm	Baalim, bā'ă-lĭm
Absalom, ăb'să-lōm	Balaam, bā'lām
Adam, ăd'ăm	Balak, bā'lăk
Adoniram, ăd'ō-nī'răm	Barak, bā'răk
Adullam, à-dūl'ăm	Beersheba, bē'ér-shē'bā
Agog, ă'gōg	Belial, bē'lī-ăl
Ahab, ă'hăb	Belshazzar, bĕl-shăz'är
Ahasuerus, à-hăz'ū-ĕ'răs	Belteshazzar, bĕl'tē-shăz'är
Ahaz, ă'hăz	Benjamin, bĕn'jă-mĭn
Ahimelech, à-hĭm'ĕ-lĕk	Benjamite, bĕn'jă-mīt
Ajalon, ĕj'ă-lōn	Bethel, bĕth'ĕl
Amalek, ăm'ă-lĕk	Bethlehem, bĕth'lĕ-hĕm
Amalekite, ăm'ă-lĕk-īt	Bethlehemite, bĕth'lĕ-hĕm-īt
Ammon, ăm'ōn	Bethshan, bĕth'shăn'
Ammonite, ăm'ōn-īt	Bethuel, bĕ-thū'ĕl
Amorite, ăm'ō-rīt	Boaz, bō'ăz
Amos, ă'mūs	Cain, kān
Ararat, ăr'ă-răt	Caleb, kā'lĕb
Arioch, ăr'ī-ök	Canaan, kā'năn
Arnon, ăr'nōn	Carmel, kăr'mĕl
Artaxerxes, ăr'tăk-sûrk'sēz	Chaldean, kăl-dē'ăn
Asa, ă'să	
Ashdodite, ăsh'dōd-īt	

Pronunciation of Proper Names

Chaldee, käl'dē'	Eshcol, ēsh'köl
Cherith, kē'rīth	Esther, ēs'tēr
Chilion, kīl'i-ōn	Etam, ē'tām
Chronicle, krōn'i-k'l	Ethiopia, ē'thi-ō'pī-ā
Cushi, kū'shī	Euphrates, ī-frā'tēz
Cyrus, sī'rūs	Eve, ēv
Damascus, dā-măs'kūs	Ezekiel, ē-zē'kī-ēl
Dan, dān	Ezra, ēz'rā
Danite, dān'īt	Gad, găd
Daniel, dān'yēl	Gath, găth
Darius, dā-rī'ūs	Gaza, gā'zā
Deborah, dēb'ō-rā	Gehazi, gē-hā'zī
Delilah, dē-lī'lā	Genesis, jēn'ē-sīs
Deuteronomy, dū'tēr-ōn' ō-mī	Gibeon, gīb'ē-ūn
Dothan, dō'thān	Gideon, gīd'ē-ūn
Dura, dū'rā	Gilead, gīl'ē-ād
Ecclesiastes, ē-klē'zī-ās'tēz	Gileadite, gīl'ē-ād-īt
Eden, ē'd'n	Gilgal, gīl'gāl
Edom, ē'dōm	Goliath, gō-lī'āth
Eleazar, ēl'ē-ā'zār	Gomorrah, gō-mōr'ā
Eli, ē'lī	Goshen, gō'shēn
Eliab, ē-lī'āb	Habakkuk, hā-bāk'ūk
Elijah, ē-lī'jā	Hachilah, hā-kī'lā
Elimelech, ē-līm'ē-lēk	Haggai, hāg'ā-ī
Elisha, ē-lī'shā	Ham, hām
Endor, ēn'dōr	Haman, hā'mān
Engedi, ēn-gē'dī	Hanani, hā-nī'nī
Enoch, ē'nūk	Hananiah, hān'ā-nī'ā
Ephraim, ē'frā-īm	Hannah, hān'ā
Ephron, ē'frōn	Haran, hā'rān
Esau, ē'sō	Harod, hā'rōd
	Hatach, hā'tāk

Appendix

Heber, hē'bēr	Joab, jō'āb
Hebron, hē'brūn	Joah, jō'ā
Heth, hěth	Joash, jō'āsh
Hezekiah, hěz'ē-kī'ā	Job, jōb
Hiram, hī'rām	Joel, jo'ēl
Horeb, hō'rēb	Jonah, jō'nā
Hosea, hō-zē'ā	Jonathan, jōn'ā-thān
Hur, hūr	Jordan, jōr'dān
India, īn'dī-ā	Joseph, jō'zēf
Isaac, ī'zāk	Joshua, jōsh'ū-ā
Isaiah, ī-zā'yā	Judah, jōō'dā
Ishmaelite, īsh'mā-ēl-īt	Kenite, kē'nīt
Israel, īz'rā-ēl	Kish, kish
Issachar, īs'ā-kär	Kishon, kī'shōn
Jabbok, jāb'ōk	Laban, lā'bān
Jabesh, jā'bēsh	Lamech, lā'mēk
Jabin, jā'bīn	Leah, lē'ā
Jacob, jā'kūb	Lebanon, lēb'ā-nōn
Jael, jā'ēl	Lehi, lē'hī
Jebusite, jēb'ū-zīt	Levite, lē'vīt
Jeconiah, jēk'ō-nī'ā	Leviticus, lē-vīt'ī-kūs
Jehoiakim, jē-hoi'ā-kīm	Lot, lōt
Jehoshaphat, jē-hōsh'ā-fāt	
Jehu, jē'hū	
Jephthah, jēf'thā	Machpelah, măk-pē'lā
Jeremiah, jér'ē-mī'ā	Mahlon, mă'lōn
Jericho, jér'ī-kō	Malachi, măl'ā-kī
Jeroboam, jér'ō-bō'ām	Manoah, mă-nō'ā
Jerusalem, jē-rōō'sā-lēm	Marah, mā'rā
Jesse, jēs'ē	Matri, mā'trī
Jezreel, jēz'rē-ēl	Mede, mēd
Jezebel, jēz'ē-bēl	Media, mē'dī-ā

Pronunciation of Proper Names

Melzar, měl'zär	Ner, něr
Memucan, mē-mū'kăñ	Nineveh, nǐn'ē-vě
Mene, Tekel, Upharsin, měn'ā, těk'ēl, ū-fär'sīn	Noah, nō'ā
Meroz, mē'rōz	Nod, nōd
Meshach, mē'shăk	Obadiah, ō'bā-dī'ā
Mesopotamia, měs'ō-pō- tā'mi-ā	Obed, ō'bĕd
Methuselah, mē-thū'sē-lā	Olivet, ōl'i-vět
Micah, mī'kă	Omri, ōm'rī
Michal, mī'kăl	Ophir, o'fēr
Midian, mīd'i-ān	Orpah, ôr'pä
Miriam, mīr'i-ām	Peninnah, pē-něn'ā
Mishael, mīsh'ā-ēl	Pharaoh, fā'rō
Mizpah, mīz'pā	Philistine, fī-līs'tīn
Mizpeh, mīz'pē	Pisgah, pīz'gā
Moab, mō'āb	Potiphar, pōt'i-fär
Moabite, mō'āb-īt	Psalm, sām
Mordecai, mōr'dē-kī	Rachel, rā'chēl
Moreh, mō'rē	Rahab, rā'hāb
Moriah, mō-rī'ā	Ramah, rā'mā
Moses, mō'zěz	Rameses, rām'ē-sēz
Naaman, nā'ā-mān	Ramoth-gilead, rā'mōth- gīl'ē-ād
Naboth, nā'bōth	Rebekah, rē-běk'ā
Nahor, nā'hōr	Rehob, rē'hōb
Nahum, nā'hūm	Rehoboam, rē'hō-bō'ām
Naomi, nā'ō-mī	Reuben, rōō'bēn
Naphtali, nāf'tā-lī	Rimmon, rīm'ōn
Nathan, nā'thān	Ruth, rōōth
Nazarite, nāz'ā-rīt	Samaria, sā-mā'rī-ā
Nebuchadnezzar, nēb'ū- kăd-něz'ār	Samson, sām'sūn
Nehemiah, nē'hē-mī'ā	

Appendix

Samuel, sām'ū-ěl	Solomon, sōl'ō-mūn
Sarai, sā'rī	Syria, sīr'ī-ā
Sarah, sā'rā	
Saul, sōl	Tabor, tā'bēr
Seir, sē'īr	Terah, tē'rā
Sennacherib, sē-nāk'ēr-īb	Timnath, tīm'nāth
Shadrach, shā'drāk	Tishbite, tīsh'bīt
Shalim, shā'līm	Tyre, tīr
Shalisha, shā-lī'shā	
Shammah, shām'ā	Vashti, vāsh'tī
Sheba, shē'bā	
Shebna, shē'b'nā	Zarephath, zār'ē-fāth
Shechem, shē'kēm	Zebulun, zēb'ū-lūn
Shem, shēm	Zechariah, zēk'ā-rī'ā
Shiloh, shī'lō	Zedekiah, zēd'ē-kī'ā
Shinar, shī'när	Zephaniah, zēf'ā-nī'ā
Shunem, shōō'nēm	Zidon, zī'dōn
Shunammite, shōō'nā-mīt	Zin, zīn
Shushan, shōō'shān	Zion, zī'ōn
Sidonian, sī-dō'nī-ān	Ziph, zīf
Sihon, sī'hōn	Ziphite, zīf'īt
Simeon, sīm'ē-ōn	Zippor, zīp'ōr
Sinai, sī'nī	Zobah, zō'bā
Sisera, sīs'ēr-ā	Zuph, zūf

classify the stories in
this book under these headings

1. True stories.
2. Fables.
3. Family relationships.
4. Miracles telling of God's power.
5. History.

Jacob or Esau is a story
of family.

Outline the history ^{the people} ~~of~~ ^{Sarac} ~~Egypt~~
from their leaving Egypt — until
captured by Melech

